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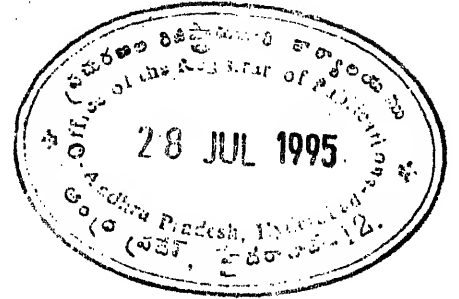
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VOLUME. VI



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**N. R. V. PRASAD, M. A.**

*Director*

*Archaeology and Museums Department*

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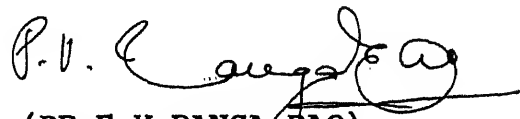


### B L E S S I N G S

Needless to say, Epigraphy forms a potential source for reconstructing the history of any country. It gives me great pleasure that the Department of Archaeology & Museums is making persistent endeavour to bring out Epigraphia Andhrica, in which are included scintillating articles on Epigraphy. Many intriguing and intricate historical information being deciphered, interpretation offered for the inscriptions found in Andhra Pradesh. I am sure this impeccable research in Epigraphy would go a long way in solving the knotty historical problems confronting the scholars and the Epigraphia Andhrica which couches such information is bound to be an important source material for the student of history. I express my benedictions to Sri N.R.V.Prassad, M.A., Director and the staff concerned for bringing out such publication and hope to see continued effort for the publication of such volumes in the years to come.

HYDERABAD

9.3.1994.

  
(DR. P. V. RANGA RAO)

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## PREFACE

The publication of *Epigraphia Andhrica*, Vol.VI had to face inordinate delay due to some administrative problems for which I crave the indulgence of the galaxy of scholars who contributed articles to this volume. It embodies very interesting articles written by erudite scholars in the field. Many intriguing, intricate and diverse historical problems have been discussed in the scintillating articles published in this volume. The vibrant articles viz., Kāmagiri inscription of Jagaddēva Śaka 1051 of D.C. Sircar, the Kaṇḍukūru Epigraph of Kākatiya Pratāparudra's time, Boṇḍāda Grant of Chālukya Viṣṇuvardhana written by Dr. Parabrahma Sastry and that of many other learned scholars constitute a valuable contribution to Indian Epigraphy.

Dr.D.C. Sircar, in his learned article entitled "Kāmagiri Inscription of Jagaddēva" Śaka 1051", arrives at a latest known date for Jagaddēva, although he may have lived for some years more, because according to tradition, he had an exceptionally long life of 85 years. The date according to him falls in the time of Sōmēśvara III (1126-37 A.D.) and successor of Vikramāditya VI (1076-1126 A.D.). The article gets its significance for the fact that it becomes one more inscription of Jagaddēva, in addition to the already known four inscriptions discovered in Telugu speaking areas. By discussing the relevant inscriptions of Jagaddēva available both in Telugu speaking areas as well as that of the inscriptions of the other regions, Dr.Sircar has given a vivid and elaborate historical delineation of Jagaddēva, thereby bringing to light the authenticity and the historicity of Jagaddēva fully.

Again, it is fascinating to note that Dr. Parabrahma Sastry throws lucid light on Kākatiya Pratāparudra and Chālukya Viṣṇuvardhana in his admirable articles entitled "Kaṇḍukūru Epigraph of Kākatiya Pratāparudra's time," and "Boṇḍāda Grant of Chālukya Viṣṇuvardhana" respectively. Dr.Sastry splendidly highlights the importance of the record by furnishing the information regarding the taxation system and the mode of diverting the whole or part of that income which is originally due to the King's exchequer to the local temple. It is very interesting to note that the local communities along with the Karanams in the duty of tax collection obtained the King's permission for appropriating the tax due to the King for the temple. The procedure is very much like the function of the present day Panchayati system. The article reveals another important point as regards the several sources of

income to the royal exchequer. Dr. B. Sastry in his other article entitled 'Bōṇḍāḍa Grant of Chālūkyā Viśhṇuvārdhana' interestingly highlights how the grant registers two types of land made by Viśhṇuvārdhana Mahārāja son of Maṅgi Durgarāja of Chālūkyā family obviously the Eastern or Vēṅgi Chālūkyā King. He was the third king of that name i.e. Viśhṇuvārdhana III, who ruled Vēṅgi for 35 years between 718-752 A.D. However, the record is not dated and it merely states that the gift was made on the occasion of lunar eclipse and thus in the absence of other details, the date of the record cannot be precisely said. Dr. Sastry vividly brings out how the grant is addressed to the householders of the Grāma Gaṇḍāla situated in Pāṅunāra-vishaya, besides saying that the grant consists of house sites, gardens and locality where the term Bōyakshētra is mentioned, probably applied to the land of Bōyas or archers. It was common in those days that the Kings used to recruit archers also in their army and they were allotted some localities outside the villages with lands. Evidently enormous endeavour is put in this decisive and interesting article by Dr. Parābrahma Sastry.

I fervently hope that this issue of Epigraphia Andhrīca would receive approbations from the scholarly world and enthusiasts in epigraphy.

I wish to place on record my debt of gratitude to Dr. P. V. Ranga Rao, M.A., Ph.D., (Pol. Science), M.A., (Indology), LL.B., B.J., Honble Minister for Education & Archaeology, for his constant guidance and encouragement in bringing out this publication. Sri P. V. Rao, I.A.S., Principal Secretary, Higher Education has been an enlightened source of inspiration throughout.

I thankfully acknowledge the services rendered by Dr. N. Mukunda Rao, Chief Epigraphical Officer, Dr. N. S. Ramachandra Murthy, Assistant Director (Publications), Smt. B. Indumathi Devi and Sri C. Venkatesam Chetty, Publication Assistants, for meticulously correcting the proofs, and bring out the present book neatly and tidily. I also thank my colleagues who have extended their whole hearted co-operation in bringing out this publication. My thanks are due to M/s. Swamy Graphics, Hyderabad for their ungrudging co-operation and neat and tidy printing in a short time.

*N.R.V. Prasad M.A.,  
Director*



Racchamari, seal



Racchamari Grant of Vikramāditya-I, Ring and Seal

## 1. RACCHAMARI GRANT OF VIKRAMĀDITYA I

*Dr. N. Mukunda Rao*

The subjoined set of plates is a recent chance discovery of Mr. M. Komaraiah, Keeper of Estampages of the Epigraphy section, Directorate of Archaeology and Museums, Government of Andhra Pradesh, in the village Padda Voliti, Pattikonda taluk of Kurnool District. He was there for copying an archaic Kannada inscription near the Āñjanēya temple of the village. A person by name Kōlantla Angadi Bujayya who was witnessing the process of taking the estampages reported that he was in possession of some copper plates bearing similar characters. He was good enough to show the plates and the said Keeper of Estampages was shrewd enough to take the tentative prints of the set of plates and brought it to our notice. Thereafter the present Editor along with the Keeper of Estampages visited the village for taking possession of the said set of plates for the Department, by promising suitable remuneration, to which proposal, the said owner readily agreed to part with the present set of plates. Subsequently, the Department paid the owner an amount of Rupces one thousand only.

The plates are three in number and strung together to a ring measuring 9.00 cms. in diameter. The ends of the ring are secured into a metallic round which connects itself to the bottom of the seal. The seal measured 3.02 cms. in diameter but a portion of the rim was cut and lost. The seal bears the emblem of Varāha, the lāñchhana of the Bādāmi-Chālukya family. Each plate measures 21.02 cms. in length and 3.09 cms. in breadth with a hole on the left side, which measures 1.03 cms. in diameter for passing through the ring. The rims of the plates are raised so that the writing would be preserved intact. The writing covers the second side of the first plate, the two sides of the second plate and the first side of the third plate. There are altogether 36 lines of writing and the writing is well-preserved although, though verdigris caused considerable damage to the writing on the first plate and the two sides of the second plate especially in the portions around the hole. The metallic part of the second plate near the hole was broken and lost, probably due to frequent handling of the set as this part of the plate became thin due to the act of verdigris and consequently lost few *aksharas*.

The characters belong to the old Telugu-Kannada alphabet of the period to which they belong and resemble those other records of the issuer of the present charter under study, viz., Anivārīta Vikramāditya I (656-681 A. D.) of the Bādāmi Chālūkyā family.<sup>1</sup>

In regard to palaeography, little distinction is to be observed in the use of *ē mātra* of the letter *kha* as in the words *mukhē* and *svamukhē* (11.13,19). Equally difficult is to distinguish between the *aksharas* 'cha' and 'va' as in the instance of the use of *aksharas* in the phrase '*pravarddhamāna-vijayarājya samvatsara*' (1.27) and *vilasita* (1.29) etc.

In point of orthography the class nasal *ḷ* is used in preference to *anusvāra* in conjunction with the consonant *pa* as in the word *prāptatparamēśvara* (1.20). Likewise the conjunction of the consonants *ma* and *pa* is seen in the word *parampara* (1.4) instead of using *pūrṇānusvāra* before the letter *pa*. Dravidian *r* is used in the name of the gift *grāma* Racchmari (1.26) and similarly *ḷ* in place of an ordinary *r* as in the word *nilvisēsha* (1.30) which should be *nirvisēsha* although doubling of the consonant after *ḷ* was made. The *anunāsika* is used in the word Chālīkyānkula (1.6) instead of Chālīkyānāmkula noticed in several other grants of the donor and other kings of the family. Final *ṇ* is noticed in two places, that is, in the words *sthāpitavān* and *narēndrān* (1.19). There are instances to the use of *visarga sandhi* in the words *mātribhis=sapta* (1.3) and *paramēśvaras=sarvān* (1.22). The language of the record is Sanskrit prose and verse.

The record belongs to the reign of Anivārīta Vikramāditya Satyāśraya Śrī Prithivīvallabha, that is, Vikramāditya I son of Pulakēśin II, grandson of Kīrttiyarmma and great grandson of Pulakēśivallabha. The record is dated in the 11th regnal year of the king Anivārīta Vikramāditya I who is known to have ascended the throne in 655 A.D.<sup>2</sup> The details of date of the present grant are *vaisākha sukla paksha aṣṭami* and the English equivalent of the date would be Friday, 25th April, 665 A.D.

- 
1. *JBBRAS*, Vol. 16, p.235 ff.; *E.I.* 32, p. 175.; *E.I.* IX, p.98 ff;  
*JBBRAS*, Vol. 16, p.238 ff.; *E.A.* Vol. IV, P.9 ff.; *E. I.* X, p.100 ff;  
*JBBRAS*, Vol. 16, p.240 ff.; *I.A.* VI, p.72.
  2. *E.I.* IX, p. 102.

The object of the record is to register the gift of land measuring fifty *nivartanas* (*pañchāsannivartana*)<sup>3</sup> and *peruñcha* of the *grāma* Rachchamari by Vikramāditya Satyāśraya I for the merit of his self in favour of the Brāhmana by name Rēvasvāmi, son of Mādhava Sarmma of the Kapisa-gōtra who was well versed in the *śaḍaṅgas* (11.23 to 27) and proficient in performing the *śatkarmas*. Sri M. Somasekhara Sarma<sup>4</sup> discussing on the occurrence of the term *uñcha* in the usage *maruñcha-marumanna* in the Māyalūr plates of Vijayāditya, after taking into stock all the opinions expressed by Fleet, opined the term as a kind of tenure. The *grāma* Rachchamari is said to have been situated towards south of the river Tuṅgabhadra.

The scribe is Jayasēna, the mahāsāṇdhivigrāhika and the same person appears as the scribe for the other grants of the king Vikramāditya I viz., the Kurnool,<sup>5</sup> the Gadval,<sup>6</sup> the Savanur<sup>7</sup> and the Tembhurni,<sup>8</sup> dated in the regnal years 10, 20, the Śaka year 597 and regnal year 17 (Śaka year 594) respectively.

The ājñāpti of the record is Srīvarsharāja, obviously the king himself (*Svayam-ēva ājñapti*). It is not known whether the said name is the title of the king Vikramāditya. But the use of the word *varsha* is to be noted which occurs among the titles of several Rāshtrakūṭa kings.

Rachchamari, wherein is situated the gift land, may be identified with the modern village of the same name Rachchamari<sup>9</sup> situated in the Adoni taluk of Kurnool District.

- 
3. The term *pañchāsannivartana*-occurring in some of the early kannada inscriptions of the Bādāmi Chālukyas is also considered to denote the gift land in general in view of the simultaneous use of the words *pannasa* and *pannaya* the tadbhavas of the word *pañchasa*. See *E. I.* 38, p. 332.
  4. *JOR* Vol. X, p.28.
  5. *JBBRAS*, 16, p. 238 ff.
  6. *E. I.* X. p. 100 ff.
  7. *ibid.* 27, p. 118.
  8. *Journal of Epigraphical Society of India*, IX, p.1ff. and Vol. X.
  9. List of villages in the Madras Presidency (1908) p. 131.

I plate

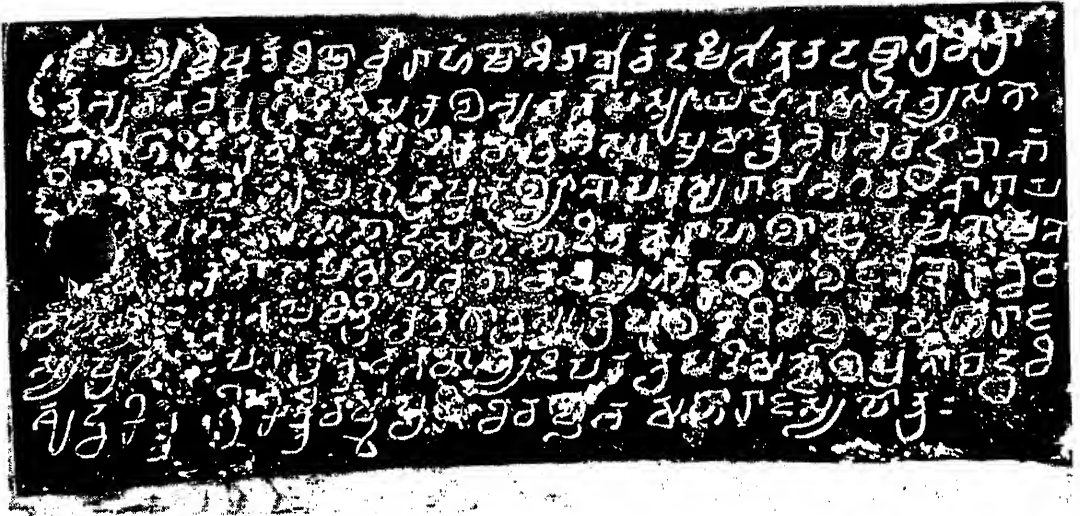
1. Jayaty=āviṣkṛtaṁ Viṣṇōr=vārāhaṁ kṣhōbhitārṇavam(m) dakṣiṇōnnata daṁstrāgra viśrā-
2. nta bhuvanaṁ vapuḥ [||] [1] Śrīmatām sakala bhuvana-saṁstūyamāna Mānavyasa-gō-
3. trāṇām Hārīuṭputrāṇām sapta-lōka-māṭrbhis=sapta māṭrbhir-abhiva[r]ddhitānām
4. Kārt(t)ikēya parirakṣhaṇa prāpta kalyāṇa param(m)parāṇām Bhagavan=Nārāya-
5. ṇa-prasāda-samāsādita Vārāha-lāñchchan-Ēkṣhaṇa kṣhaṇa
6. vaśīkṛt-āsēsha-mahībhṛtām Chālikyānāmkulam-alāṅkarīṣṇōr-āśvamē-
7. dh-āvabhṛta snāna-pavitṛkṛta-gātrasya Śrī Pulakēśivallabha<sup>11</sup> mahārāja-
8. sya prapautraḥ parā(kkramā)krānta Vanavāsyādi-para-nṛpati-maṇḍala-praṇibaddha vi-
9. śuddha kīrti(ē)h Śrī Kīrttivarmma pṛthivīvallabha-mahārājasya putraḥ

II plate : I side

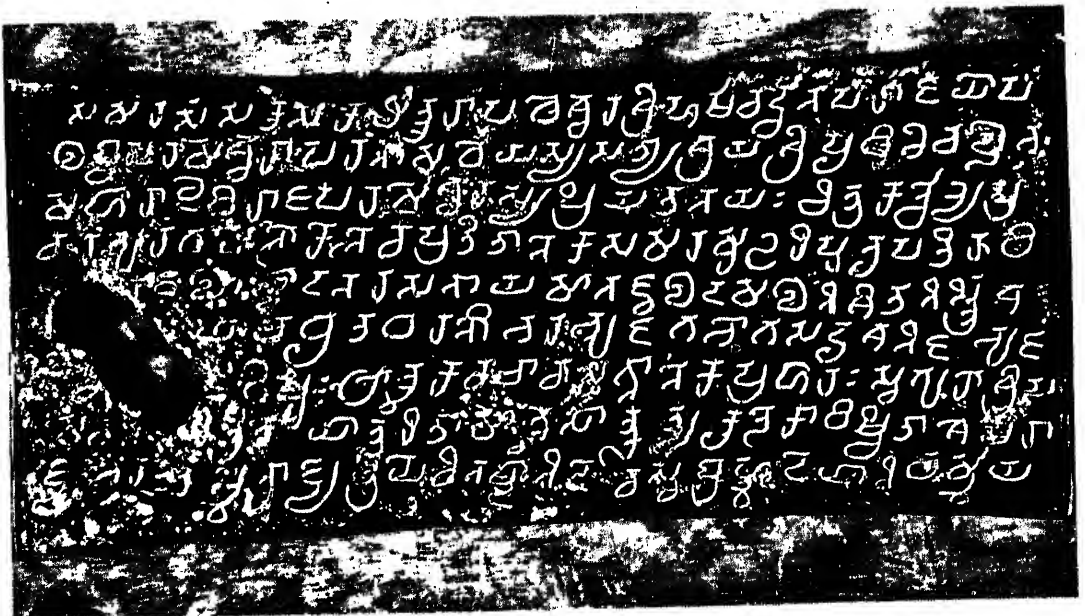
10. samara-saṁsakta-sakal-Ūttarāpathi-ēśvara-Śrī Harshavardhana parājayōpa-
11. labdha paramēśvar-āpara-nāmadhēyasya Satyāśraya Śrī Pṛthivīvallabha
12. mahārājādhirāja-paramēśvarasya priya tanayah<sup>12</sup> Chitrakaṇṭhākhyā prā-
13. vara turaṅgamēn-aikenaiva<sup>13</sup> pratī-ānēka-samaramukhē[shu] ripu nṛpati rudhi-
14. ra-jal-āśvadana rasanāyamāna-jvalad-amala-niśita-nistriṁśa
15. dha<sup>14</sup> ray-avadhṛta dharanībhaṛa bhujaga bhōga sadṛśa nija-bhujā
16. vijita-vi<sup>15</sup> jigīṣuḥ ātma-kavach-āvamagnānēka prahāraḥ sva gurō[h] Śriya-
17. m-avanīpati<sup>16</sup> ttritayāntarītām-ātma sātkṛtya kṛt-aikādhisṭit-āsēsha rā-
18. jya-bharah tasminrājya trayō vinashtāni dēvasva-brahmadēyāni dharmma-ya<sup>17</sup>

- 
10. From the originals.
  11. The Amudalapadu, Talamanchi, the two Kurnool and the Kollapuram grants of the years 5, 6, 3,10 & 17 read Polikesi.
  12. The Kollapuram grant refers to the use of Chitrkantha horse exclusively against dayadas (1.11) *E.A.* Vol. IV, p.11. The entire passage after Chitrakantha (1.13 ff.) finds omitted. The undated Kurnool grant of this king (*JBRRAS* Vol. 16. p.240) bears the similar prasasti as the one that is noticed in the Kolhapuram grant.
  13. The Amudalapadu grant reads this passage after *pratīānēka samara mukhē(shu)*.
  14. This letter is lost due to the break in the plate near the hole.
  15. Letters are lost due to the break in the plate.
  16. The two letters *pati* are lost due to the break in the plate near the hole while the rest upto *yanuritam* are faintly visible.
  17. Seems redundant.

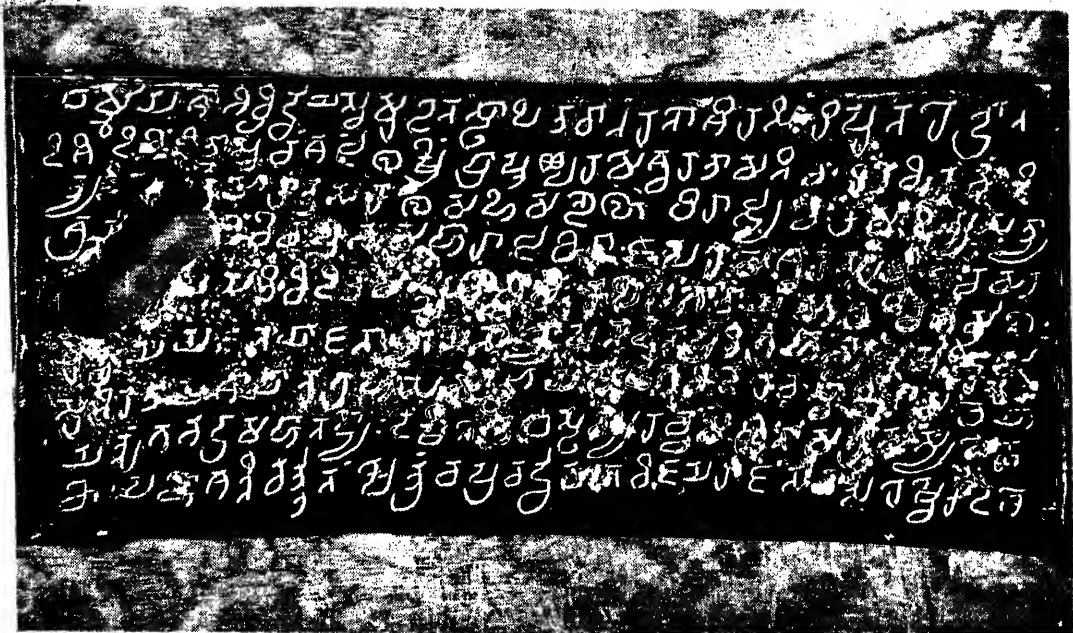




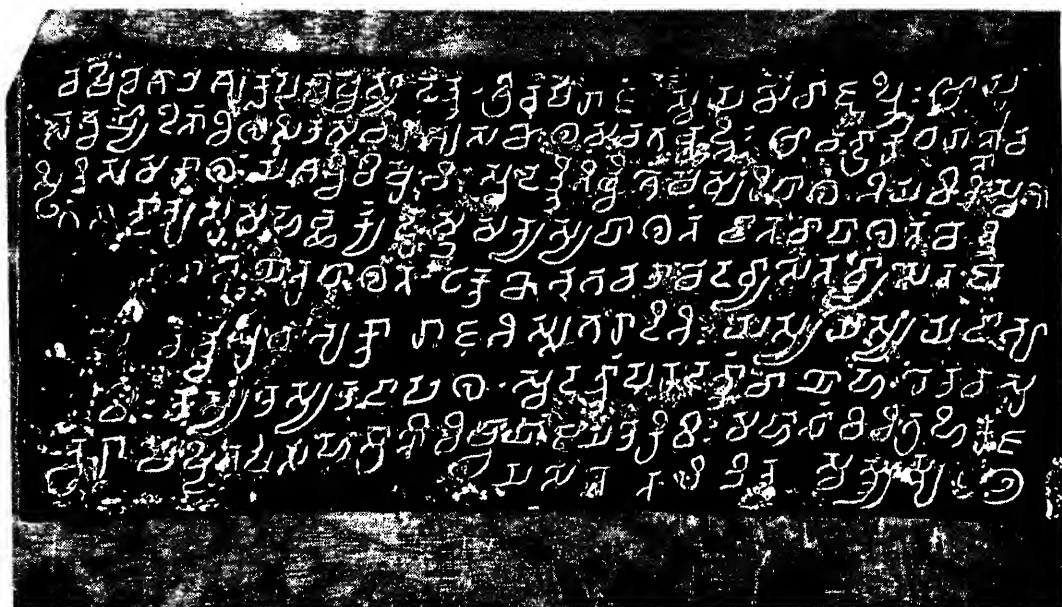
Racchamarī Grant of Vikramāditya-I, First Plate, Second Side



Racchamarī Grant of Vikramāditya-I, Second Plate, First Side



Racchamari Grant of Vikramāditya-I, : Second Plate, Second Side



Racchamari Grant of Vikramāditya-I, Third Plate

## II plate : II side

19. dharmma-yaśōbhivṛddhayē sva-mukhē<sup>18</sup> na sthāpithavān [||] Raṇa śirasi ripunarēndrān
20. diśi diśi jītvā sva vaṁśajām lakṣmīm prāpta<sup>19</sup> paramēśvaratām-Anivārita Vikramādi-
21. tyah [||] [2] Sva<sup>20</sup> --mākrānta sakala mahīmaṇḍalādhirājyō Vikramāditya Satyā-
22. 'sraya 'Sri p<sup>21</sup> thivivallabha mahārājādhirāja paramēśvaras=sarvvān-ēvam-ā-
23. jñāpayati viditam-astu vō-smābhiḥ Kapisa gōtrāya Mādhava Sarmmaṇah
24. putrāya yajana yājanādhayanān-ādhyāpana dāna pratigrahākhyēshu shatkarmma-
25. su-niratāya 'sāpānugraha samarthāya shaḍaṁgavidē Rēvasvāmi nāmadhēyā-
26. yat<sup>22</sup> Tuṁgabhadra mahānadyāḥ dakṣiṇāvadhēs=tasya RACCHAMARI nāma grāmasya peru
27. nīcha pañchāśan=nivarttanam kshētraṁ cha pravarddhamāna vijayarāja(jya)  
sainvatsarēshyēkādaśe

## III plate

28. varshē vaiśākha 'suklapakṣhāshṭamyām dattam [||] 'Sri Varsharājah svayamēva-ājñaptiḥ āyu
29. raisvaryādīnām vilasitam-achirāmsu sañ(cam)chalam-avagachchadbhiḥ āchandrārka  
dharārṇṇava-
30. sthiti samakālām yaśāścīcishubhiḥ svadattiniṛvi(nirvvi)śēsham(m̄)=paripālaniyam-iti[||] Sva  
bhō-
31. ga<sup>23</sup> svandātum sumahāchchakyaṁ duṁkha(duḥkha)manyasya pālanaṁ dānaṁ cha[pālanaṁ-  
chēti]
32. dānāchchrēyōnupālanaṁ[||] [3] Uktañcha bhagavatā Vedavyāsa Vyāsēna-ba-
33. hubhir=vvasudhā bhukta rājabhis=sagarādibhiḥ[1] yasya yasya yadā bhū-
34. miḥ tasya tasya tadā phalaṁ[||] [4] Svadattām paradattām vāyōharēta vasu
35. ndharā[m̄][1] shastīm varsha sahasrāṇi viśṭāyām jāyatō kṛmiḥ[||] [5] Mahāsandhivigrāhika  
Ja-
36. yasēnēna likhitam[1] Svastyastu[||]

18. Here and in line 13 the ē matra is directly attached below the letter.

19. The Savanur grant of this king also reads *prāpta*, *E.I.* 27, 1.16, page 117.

20. The intervening two letters are lost. The lost letters will be vikra as read in the Kollhapuram & Gadval grants dated the 17th and 20th years of the king *E.A.* IV. p.9 ff.; *E.I.* X. line 22 p. 103.

21. The letters are lost here due to the break in the plate near the hole.

22. Final *t* seems to be unnecessary.

23. This phrase *svabhūga* seems to be unnecessary.

## 2. KOKKARACHĒḌU INSCRIPTION OF KRISHṆA II AKĀLAVARSHA, 'SAKA 817

Dr. S.J. Mangalam

This inscription is engraved on a red sand stone slab erected in the Āñjaneya temple at Kokkarachēḍu, Aluru Taluk, Kurnool District, Andhra Pradesh. It was copied by the Epigraphy section of the Department of Archaeology and Museums, Government of Andhra Pradesh and was registered as No. 64 in the year 1981. On account of the accumulation of debris, the inscriptional slab is almost buried in the ground. I express my gratitude to Dr. V. V. Krishna Sastry, Director, State Department of Archaeology and Museums, Hyderabad, for permitting me to study and publish the same. I am deeply obliged to Dr. N. Mukunda Rao, Chief Epigraphical Officer, State Department of Archaeology and Museums, Hyderabad for supplying the best possible estampage and much more for the help in deciphering the worn out letters of this inscription. Indeed, without the latter's cooperation it would still have remained undeciphered.

The inscription is in Kannada language and script of 9th century A. D. It has 31 lines of writing, of which 29 are on the front side and the last two are on the back of the slab. The last three lines forming part of the imprecatory verse are totally effaced. Its palaeography and orthography call for no special comments as it tallies with the script of transition phase from archaic Telugu- Kannada to the modern Kannada script. Here the letters, U, KA, TA and the serif are typically of the Kannada form. Letter ḷA is employed in the place of ḌA, for example, *hadinēlaneya* for *hadinēḍaneya* (1.5) and *Koḷura* for *Koḍura* (1.16). In line 10 for the word *basadige* the letter *ḍi* is written.

The inscription is dated in 'Saka 817, the 6th regnal year of Akālavarsha, i.e. Krishṇa II of the Rāshtrakūṭa family. The date is described as coinciding with the cyclic year Rākshasa, Jyēshtha 'su. terasa (13th day), Svati nakshatra, 'Sanivāra and regularly corresponds to Saturday 10th May, 895 A.D. The purport of the inscription is to record donations to a Jaina *basadi* by merchants from different places such as Kisuvōḷa, Belli Kōḷūru and Koḷḷūru. As the inscription is very badly damaged, the exact nature of the donation is not clear. The donor merchants of various commodities are asked to

## TEXT<sup>6</sup>

1. \* Svasty-Akālavarsha Śrī Pr̥thuvīva-
2. llabha Mahārājādhirājā(ja) paramēśvara Bha-
3. ttāraka pr̥thivī rājyaṃgeyyaṃbe nālanda
4. -Svasti Sakanrpakālāṭita sambatsara
5. 'satadeṇṭunūrada hadinēlancya
6. Rākshasi shaḍbhivarsha pravarttisita-
7. dāntarggata jyēṣṭhamāsa śuddhapaksha
8. terasamu svāti nakshatramu 'sa-
9. nivāramu māḍi Śrī Rambaka<sup>7</sup> na
10. basadi<sup>8</sup> ge Aṇandivurada bankc<sup>9</sup> - -
11. ko varasiddhiyya vīrakāganya<sup>10</sup> --sū--
12. lasādēva[di]vyataḷigeya Mārammavum
13. Kisuvolala Bādisettīyu sādīya-
14. nṇana magam Chāmundayyanu ayonobba-
15. re beli Viṣṭasettīyu baldumirā ma-
16. gam Belli Kōḷūra Rēvayya talere Āryaṇṇam<sup>11</sup>
17. terejyake<sup>12</sup> Gaṇḍayya baṇṇige daṅgado Gaṅgayya
18. sāsīdalla Kōḷūra Gaṇḍayya Pōchayya
19. Kaliyamma setti Kiriyaṇṇamma Mānivijjiyu
20. donḍi aganiṭāshaldura Pōchagāmu-
21. ṇḍa sāmi bāliyadu intibaru mi-
22. ldu ganchige Māramman ā dāṇa doḷ tā-

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6. From the impressions.

7. Reading doubtful.

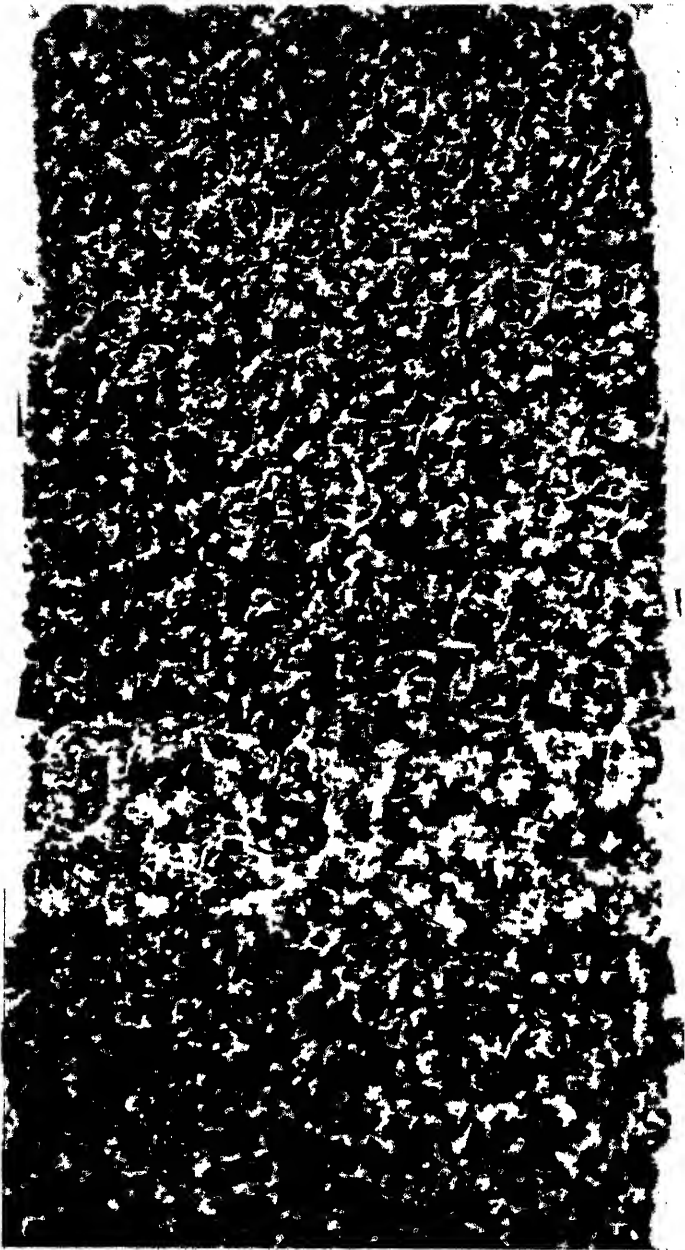
8. akshara *di* is written below the line.

9. Reading doubtful.

10. Two letters illegible; reading doubtful. (\$) in between the lines 10 and 11 there is conjunct letter at the spot which is not clear.

11. can also be read as *Ācchyaṇṇam*.

12. Reading doubtful.



Kokkarachēdu Inscription of Kriṣṇa II Akālarsha

contribute a stipulated amount in cash of *māḍa* and *paṇa* denominations, to the *basadi* in question. For instance, one *paṇa* for a basket of . . . is mentioned in line 27 and in line no. 25 mention is made of fiftyone and a half angadi-*māḍa* (market tax).<sup>1</sup>

It has already been known that Kṛishṇa II, although a follower of the Brahmanical faith, had also extended patronage to Jainism and made donations to Jain *basadis*.<sup>1a</sup> The present inscription gives additional information about the flourishing condition of Jainism through the munificent gifts of merchants during the reign of this Rāshtrakūṭa king.

The importance of this inscription lies in the fact that, it gives a specific date for Kṛishṇa II along with his regnal year. Altekar<sup>2</sup> had tentatively suggested that Amōghavarsha's death and his successor Kṛishṇa II's accession had taken place in or about 880 A. D. This was on the basis of the last known date, 878 A. D. of Amōghavarsha and the first known date, 883 A. D. of Kṛishṇa II. The Soratur inscription<sup>3</sup> (Dharwad district) dated Śaka 805 (883 A. D.) is the earliest known date of Kṛishṇa II. In the absence of specific mention of the regnal year in any of the inscriptions of Kṛishṇa II known so far<sup>4</sup>, the conjecture of Altekar holds good. But the present inscription from Kokkarachēdu sets aside Altekar's tentative dating, as it specifically gives the date and the regnal year, i.e. Śaka 817, 6th year, Rākshasa, Jyēshthamāsa, Śuddhapaksha terasa, Śvāti nakshatra, Śanivāra which regularly correspond to Saturday 10th May, 895 A. D. Thus the accession of Kṛishṇa II Akālavārsha took place in 889-90 A. D.

In the light of this record, the above mentioned Soratur record's date of the king must be understood as the date prior to his accession, i.e. when he was ruling as a Yuvaraja or crown prince under his aged father Amōghavarsha. In this case, the regnal period of the latter is further extended upto 889 A.D. It may be surmised that even though the last known date of Amōghavarsha is 878 A.D., he might have lived for 12 more years without much activity and his son was possibly managing the affairs of the kingdom. This might explain the date Śaka 805 in the Soratur inscription.

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1. The gifts recording the remission of market taxes or dues made by the guild of merchants consisting of fifty members from places detailed in the text headed by Chamundayya and others. [Ed.]

1a. *JBBRAS* X: p. 192; XXII : p 85.

2. G. Yazdani, ed. *The Early History of Deccan*, p. 280.

3. *ARE*. 1926-27, No. 73.

4. *Ibid.* 1926-27 :Nos 73,102, 104; 1927-28 :App. E Nos 11,39 56;1932-33 :Nos. 31,61; 1933-34 :No. :84, App. F. Nos. 17,63; 1934-35 :Nos. 22,31; 1935-36 :No. 93.

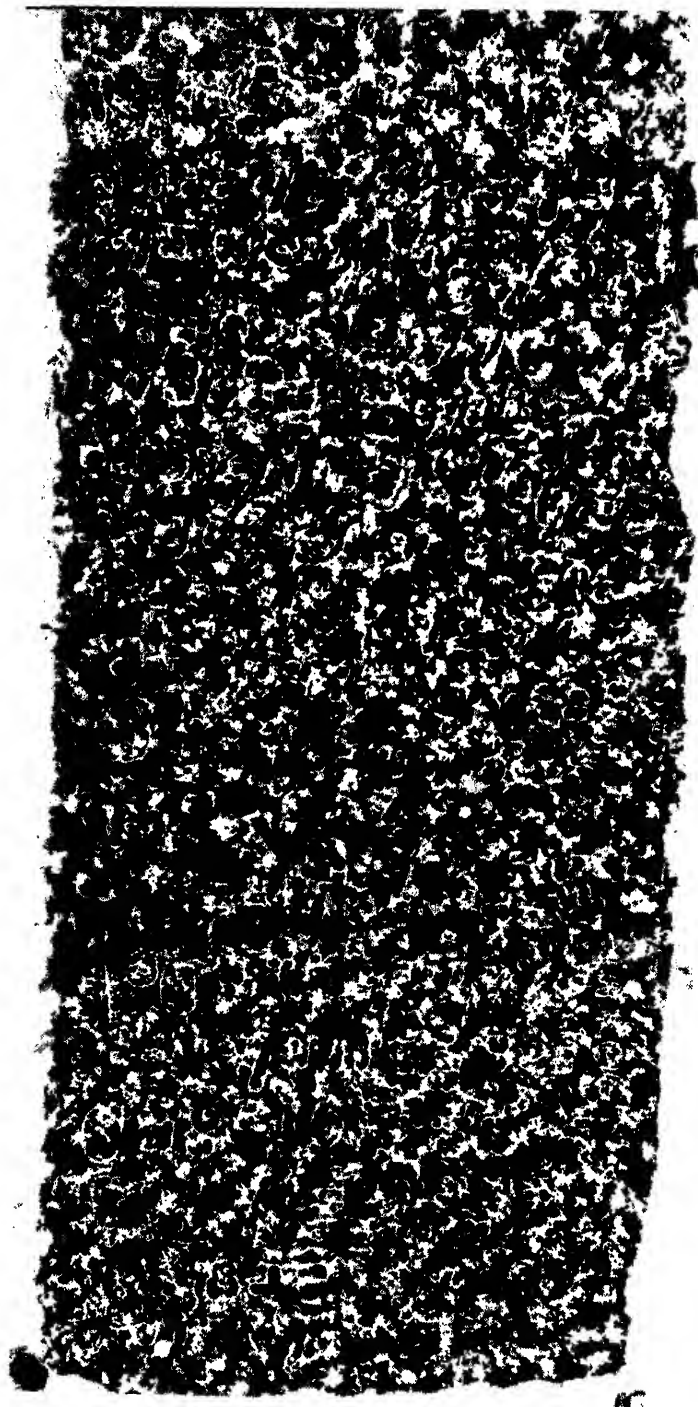
The last known date of Krishna II is 912 A. D.<sup>5</sup> So his regnal period now can be fixed from 889 to 912 A. D. until further evidence showing his activity after 912 A. D. comes to light.

As regards the identification of the geographical names, Anandivuru, Kisuvola, Belli Kōlūru and Kollūru, it is difficult to locate them with certainty. In the adjoining regions of Kurnool, Anantapur and Bellary districts no Anandivur nor Nandivūr could be traced. Is it the modern town of Anantapur ? Kisuvola may be the modern Kosigi in Kurnool district. Belli Kōlūru may be either Belagal, 10 km. west of Bellary or Billekallu in Pattikonda taluk, Kurnool district. Kollūru may be identified with Kolar, 15 km. north of Bellary. These places are not very far away from the find-spot of this inscription. Since the donors to the Jaina *basadi* were merchants, these places might have been some sort of trade centres and at least some of these merchants might have professed the Jaina faith.

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5. *Epigraphia Carnatica*, VII. Sorab, No. 88.





Kokkarachēdu Inscription of Krishna II Akālavarsha

23. mbula 'Sramanigeyya nakarasahita ba-
24. sadige aynobhara kotta sthiti okkālge
25. ayvattandere aṅgaḍi māḍōlōlmā-
26. na mēḷa sūtyāga maṇḍapōja phala
27. butṭige ondu paṇa . . .l-
28. stitiyandarindā Bāraṇāsi kavile
29. ....
30. ....
31. ....<sup>13</sup>

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13. The last three lines of imprecatory verse are totally effaced.

### 3. BONĀDA GRANT OF CHĀLUKYA VISHṆUVARDHANA

*Dr. P.V. Parabrahma Sastry*

This set of three copper plates and one set of Eastern Gāṅga plates have been originally acquired by Dr. M.Radhakrishna Sarma, Head of the Department of Ancient Indian History and Archaeology, Osmania University, Hyderabad who has given them to the Department of Archaeology and Museums for publication. They are now on display in the State Archaeological Museum, Hyderabad. It is said by Dr. Sarma that he received them from some college students while he was working as Lecturer in Parvatipuram, Srikakulam District, Andhra Pradesh and hence there is absolutely no information regarding their find spot.

This set contains three plates, of which, the first plate is broken leaving only a piece nearly 3 cm. long and the remaining part of the plate being lost. The plates are held to a ring of 7.2 cm. diameter and 0.6 cm. thickness, the ends of which are soldered to a circular seal of 2 cm. diameter. The seal, perhaps originally containing any legend or emblem, is much damaged and nothing can be identified from it at present. Each plate measures 17 cm. by 6 cm. the broken piece being only 3 cm. in length. The ring was not cut when the set was handed over to me by Dr. Sarma. The first side of the first plate and the second side of the third plate do not contain any writing. Only four sides contain six lines of writing on each, the total number of lines being twenty-four.

Leaving the two imprecatory verses, the entire record is in Sanskrit prose. The script employed is Telugu-Kannada of 7th- 8th century generally noticed in the records of the Eastern Chālukya kings.

There are several mistakes in the language as well as script. Some letters which have been originally omitted were later inserted below the line putting marks above the line, e.g. *ta* in *Pratāpōpanata* (1.8); *dā* in *pādānudyātāḥ* (1.11); *tra* twice in *kshētra* (1.19). The final *na* is used as seen in the words *sthitimān* (1.10) and *dattavān* (1.18). Orthographically the record contains the following

peculiarities; *anusvāra* is superfluously used where the class nasal is used, e.g. *sāmāntamaṇḍala* (line 8) *ittham māññāpāyati* (1.12), *Āpastambha-sūtrasya* (1.13); the consonants following *r* are generally doubled. Although the hard *r̥* ( ) is used in the name of grāma *Pasiṇḍiparu* and *Tumkhtalaparū* (1.12 and 19) the peculiar letter is twice used in *nūru* and *maṇuntru* in line 17.

The inscription seems to begin with the usual *prāsasti* of the Eastern Chālukyas and introduces the king Maṅgi-Dugārāja. It is known from the broken piece that no other earlier king is mentioned. Maṅgi-Dugārāja's son, Vishṇuvardhana mahārāja (the donor) is praised in the subsequent portion, stating that he suppressed all the *sāmantas* with his prowess, with the trident like *śakti-traya*, the three powers namely *prābhū*, *mantra* and *utsāha* he subdued the enemy kings and he was like the rising sun on the Udayagiri peak of his own family and stable as Mount Meru. Such Vishṇuvardhana Mahārāja summoning the house holders of Boṇḍāda grāma in the *Prāṅgunāla-vishaya* announces that (he) had made, with ablutions on the occasion of a lunar eclipse, the gift of land with a sowing capacity of thirty *khandikas* of *vṛiti-bīja* and *ābhyantara kshētra* of hundred *maṇuntru*s towards the south-east of the grāma along with house-site, garden and *vāta* (1.15 ff) to Gōvinda Sarma, son of Drōnamanda and grandson of Dēva Sarma of *Āpastamba-sūtra*, *Bhāradvāja-gōtra* and who was a student of *Taittirīya*-(*Sākha*) and resident of *Pasindiparu*. The grandfather of the donee is said to be a master of three *Vēdas* and the father is said to be a master in *Vēda* and *Vēdānta* (philosophy) and the donee himself was a master in several *mahāśāstras*.

The boundaries of the land are *Bhōya-kshētra-sīma* of *Kālasīyavāta* in the east, the *Bhōya-kshētra-sīma* of *Tumkhtalaparū* in the south, a canal (*kulya*) in the west and *Kāmadēva-kshētra* in the north.

Then follows the usual imprecatory portion beginning with the statement that the future king who honours and protects this *dharma* (gift) is worshipped by him (donor) with bowed head. The usual *Vyāsa-gīta* verses are given in the end.

The record concludes with the mention of *ājñapti* named *Kaṇṭavelli-mu[tlu]*, the *rāshtrakūṭaka* of *Prāṅgunāla-vishaya*.

It registers the grant of two types of land made by Vishṇuvardhana mahārāja, son of Maṅgi Dugarāja, of Chālukya family, obviously the Eastern or Vengi Chālukya king. He was the third king of that name i.e., Vishṇuvardhana III, who ruled Vengi for 35 years between A. D. 718-752. From other sources, it is noticed that he bears the titles *Samasta bhuvanāsraya*, *Tribhuvanāṁkuśa* and *Vishamasiddhi*, but none of these are mentioned in the present grant. The record does not furnish any new information regarding the political career of himself or his predecessors. In fact it seems to have

mentioned no other predecessor than his father Maṃgi-Dugarāja about whom nothing particular is stated. There is only one indication in the phrase *Śva-vamsōdayagiri-sikharāvabhāsi-mahōdayatvāt Merur iva sthūlmān* that he was firm on family throne, (as the rising sun on the Udayasikhara) and established on the throne like Mēru.

The record is not dated and it merely states that the gift was made on the occasion of lunar eclipse. Thus in the absence of other details, the date of the record cannot be precisely said, during the long reign of this king between A. D. 718-752.

The grant was addressed to the house-holders (*kuṭumbins*) of the grāma Boṇḍāda situated in Prāṅguṇāla-vishaya. This region which is also mentioned as Pāguṇāra-vishaya<sup>1</sup> is identical with the present taluks of Bhimavaram, Tanuku, Narasapuram and likely Tadepalligudem of the West Godavari district. The grāma Boṇḍāda, where the gift land is situated might be the present village of that name near Bhīmavaram. The other grāmas Kāḷasiyavāta in the east and Turṃkhatalaparū in the south may be identified with the present villages Kalisāpūḍi and Tokapūḍi respectively, provided they are in the neighbourhood of Boṇḍāda(?)

The grant consists of house-sites, gardens and residential locality (*vāta*) and to the south-east of the grāma an extent of land with the sowing capacity of thirty *khaṇḍikas* of *vīhi* grain and hundred *maṭṭurs* of *abhyantara-kshētra* probably wet land. Among the boundaries, *bhōya-kshētra* is mentioned twice, i.e., on the east and south. The term probably applies to the land of *bhōyas*<sup>2</sup> or archers. It was common in those days that the kings used to recruit archers also in their army and they were allotted some localities outside the villages with lands.

The *ājñapti* or executor of the grant is the *rāshtrakūṭa*, of Prāṅguṇāla-vishaya named Kaṇṭavelli-muṭṭu. Here the form *muṭṭu* again indicates his another designation. This word occurs in some other inscriptions of the period, the meaning of which is not clearly known. It is also an office. It seems that each *vishaya* during that period was administered by an officer called *rāshtrakūṭa* and hence royal grants were generally addressed to the Rāshtrakūṭas of the *vishaya* and the house-holders of the concerned grāma. Here also that procedure is adopted, but the executor of the present grant was the *rāshtrakūṭa* himself.

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1. For further information, see M.S. Sarma, A note on the Pāguṇāra-Vishaya, *J.O.R.* Vol. XVI, pt. II pp. 79[ff.].

2. The word *bhōya* seems to refer to an office as the author elsewhere opined that the term was derived from the word 'bhōjaka' the meaning of which is an officer.[*Id.*]

## TEXT<sup>3</sup>

### First Plate - Second side

1. Svasti[| |\*] Śrīmatām saka - - - -
2. trāṇām Kauśikī vara pra - - - -
3. tṛ gaṇa paripā - - - -
4. nēkshaṇa ksha - - - -
5. trāṇām Chalukyānām - - - -
6. svāsīdhārā namiti (ta) - - - -

### Second Plate - First side

7. [ṇāra\*]vinda yu [ga\*]laḥ anēka samara saṃghat[ṭō[nō]palabdha Vijayina[h\*] Śrī Maṃ-  
gidugarāja-
8. syaputrah pravardhamāna pratāpōpanata samasta sā[ma]nta maṃdala[h]svaśaktī(kti)stra  
(tra)ya-
9. śulāvabhinna paranarapati sakala bala chētana sva vaṃsōdaya Śrī[gi]ri sikharāva-
10. bhāsi mahōdaya tvā[n]mēṇuriva sthitimān raviriva tējasvī parapa(ma) brahma-
11. nyō mātāpitu(tr)pāda (dā)nurddhyā(dhya)tā(taḥ) prithuriva pradhī(dhi)tayaśaḥ Śrī Vish-  
ṇuvardhana mahā-
12. rājasya(jaḥ)ittha mājñāpa[ya]ti[| |\*] Paśīṇḍipa(ru)va(vā)stavyasya taitrī (tīrī)ya saḥabrahma

### Second Plate - Second side

13. chāriṇē bhāradvāja gōtrasya trivēdasya āpastambha(mba) sūtrasya Dēvasarmmaṇē(ṇaḥ)paut-  
tra-
14. [ya]vēda vēdāmdā(ga)vidē Drōṇamaṇḍasya putrāyaḥ(ya) Gōvindaśarmmaṇē anēka<sup>4</sup> kalā sā  
stragñā-
15. [ya]Chāndragrahaṇa nimittē tōyapūrvvaṃ kṛtvā Prāṅgunāla vishayē Bo-
16. ṇḍāda nāma grāma kuṭumyi(mbi)[naḥ] samāṇapayati gr̥hastā(thā)na tōṭa vāṭa sahitam
17. dattam[| |] āsnē(āgnē)ya digbhāgē Vrihi vīja trīṃsa[t]khaṇḍika(kam) chā(cha) kshētram nūru  
100 maṇḍitru kshē-
18. trēbhyyantaram dattavān[| |]\* asya kshē[tra]sya sīma vibhāgaḥ[| |\*] Pūrvvataḥ Kāṣāṣyavāta

3. Text from original plates.

4. Asterisk sign on the right side of the top of the letter *ka* and a damaged letter *ma* below the line are noticeable. Hence it may be read as *anēka kalā*.

19. bhōya kshē[tra] sīmaḥ(ma)[|\*]Dakshinataḥ Tumkhtalaparū bhōya kshētra sīmaḥ(ma) [|\*]  
Paśchin(m)ata[h]ga kālyā-

### Third Plate - First side :

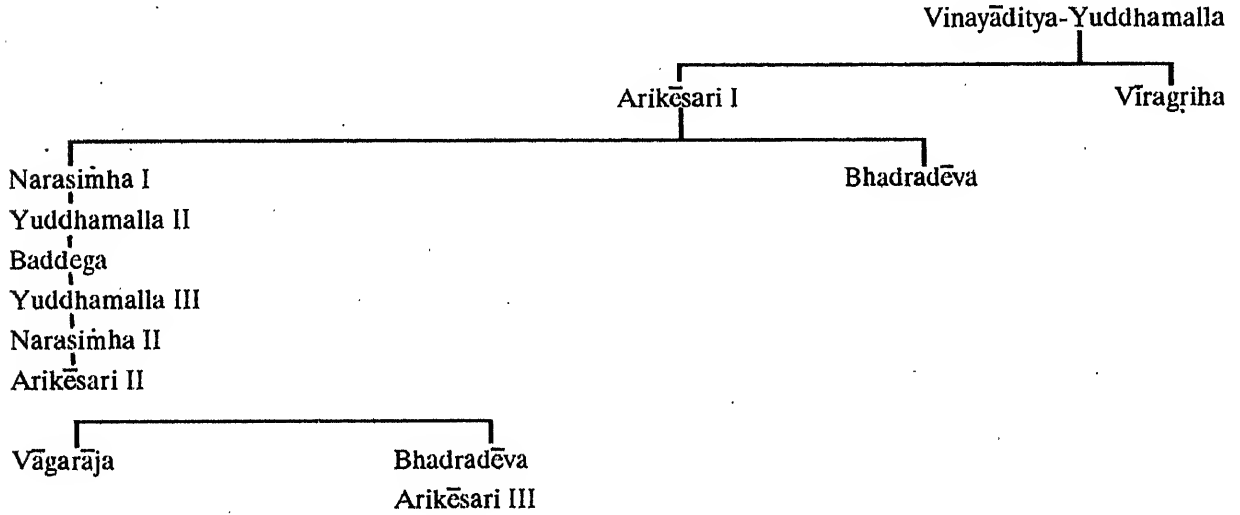
20. Uttarataḥ Kāmadēva kshētraḥ kshētram(mi)ti[|\*] asya dharmmasya(syā)harttā paripālai<sup>6</sup>tā ā-  
21. gāmikāla rājarishi(rshi)mayā śirasā pratibū(pū)jita iti[|\*] vyāsa śi(gī)ta dvauslōkau[|\*]bahu-  
bhi-  
22. rivasudhā dattā bahubhiśchānupālītā [|\*]yasya yasya yadābhūvi(mi) tasya tasya tathā-  
23. phalaṁ(m)[|\*]Svadattāṁ paradattāṁ vāyōharēṣṭu(ta)vasundharā(ram)[|\*] shashti[rvva]rsha  
sahasrāṇi [vishtā]-  
24. yām jāyatē krimi[h|] Agñā(Jña)ptirasya Prāguṇāla vishaya rāshtra-kutubi(tumbi)<sup>7</sup> Kakan-  
divelli mu(tlu) [|\*]  
25. [Svasti] [|\*]<sup>8</sup>

- 
5. The elongation of *ka* seems to have been later erased and seconday U is added at the bottom which is very faintly noticeable. Thus the word seems to be *Kulya* which means a canal. The letter *ga* seems to be redundant.
6. Vowel *i* was written instead of the consonant *yi* [-Ed.].
7. The medial *i* on *ti* and the letter *bi* seem to have later erased giving scope to read it as '*rāshtrakūṭaka Kaṇḍivelli mu[tlu]*' which seems to be appropriate. Such correction by erasing in the letter *shṭhi* medial *i* and secondary *tha* in the imprecatory verse *shashṭhi* which was originally written *shṭhishṭhi* in line 23. Such corrections by the scribe himself are not uncommon in this record. Thus the correct reading seems to be *Rāshtrakūṭaka Kaṇḍavelli mutlu*-the name of the scribe.
8. This portion is very faintly noticeable.

#### 4. KOLLIPARA PLATES OF ARIKĒSARI I

Dr. K. Suryanarayana.

One of the most important minor Chālukya branches that ruled over parts of the present Telangāna in the eighth, ninth and tenth centuries, and the one which played a prominent part in the political set-up of the period in the Deccan, is the Chālukya branch at Vēmulavāḍa. Two copper plate grants i.e., the Kollipara plates of Arikēsari I<sup>1</sup> and the Parbhani plates of Arikēsari III;<sup>2</sup> lithic records at Kuruvagattū<sup>3</sup> (Mahaboobnagar District); Vēmulavāḍa<sup>4</sup>, Karimnagar<sup>5</sup> and Rēpāka<sup>6</sup> (Karīmnnagar District); and the two literary works *Vikramārjuna Vijaya* by the poet Paṁpa, and *Yāśastilaka* by Sōmadēvasūri written under their patronage, form the main source material for the history of this family. On the basis of the information provided by these sources, previously N.Venkataramanayya<sup>7</sup> reconstructed the genealogy of this family in the following way:-



1. *Bharati*, August, 1930, pp.297-318.
2. *The Chālukyas of L.(V)ēmulavāḍa*, p. 92.
3. *Kannada Inscriptions of Andhra Pradesh*, No.29.
4. *Inscriptions of Andhra Pradesh, Karimnagar District*, No.2.
5. *Ibid.*, No.1
6. *Ibid.*, No.5
7. *Chālukyas of L.(V)ēmulavāḍa*, p.9



But in this genealogical scheme N.Venkataramanayya did not utilise the information known from the Kollipara plates. He suspected the genuineness of the grant and concluded that Vinayāditya-Yuddhamalla, father of Arikēsari I as the earlier known ruler of this family. The aim of this paper is to study about the genuineness of the kings of the Kollipara plates.

The Kollipara plates, the earliest of the inscriptions of this family, register the grant (Vidyādāna) by king Arikēsari I, son of Vinayāditya-Yuddhamalla of the Chālukya family to Mugdhaśivācharya, a disciple of Sadyaśśivācharya of the Ankuṭa-gurukula of the grāma of Belmoga in Rāmaḍu vishaya. It narrates six generations of this family as Satyāśraya, Prithivīpati, Mahārāja, Rājāditya, Vinayāditya Yuddhamalla and Arikēsari successively. Vinayāditya-Yuddhamalla, the father of the donor king Arikēsari is stated to have been a great conqueror and was served by the kings of several countries such as Turushka, Yavana, Barbara, Kāsmīra, Kāmbhōja, Magadha, Mālava, Kaṭinga, Gaṅga, Pallava, Pāṇḍya and Kēraḷa. The script used in this inscription is the Telugu-Kannada of the Middle variety that was in use in the Deccan from 8th to 10th centuries A.D. Even though this inscription mentions the earliest rulers of this family, their connections or relations with the other contemporary powers are not clear. The donor of this grant Arikēsari I is referred to in *Vikramārjuna-Vijaya* as a contemporary of the Rāshtrakūṭa king Nirupama Dhruva who ruled between A.D.780 and 793. Hence the grant mentioned in the Kollipara plates might have also belonged to the same period; and the palaeography supports the above date. So the Kollipara plates can be taken as a reliable grant given by Arikēsari I.

N.Venkataramanayya dubbed the political information mentioned in these plates as mythical. The following two are his main objections in accepting the genuineness of this record<sup>8</sup>.

i. Inscriptions of a later period and *Vikramārjuna Vijaya* trace the descent of the family from Vinayāditya-Yuddhamalla. In them, he is said to have ruled over the Sapādalaksha country, a country that could not be governed by others; that he had caused all his elephants to be bathed in a reservoir filled with oil at Pōdana; and that he had captured a fort called Chitrakūṭa which was inaccessible. His son Arikēsari I, is said to have conquered the kingdom of Vēṅgī and Trikaṭinga during the time of Nirupāma Dhruva, the Rāshtrakūṭa king who ruled from A.D.780 to 793. These achievements are not mentioned in the Kollipara plates, even though the same Arikēsari I, son of Vinayāditya-Yuddhamalla, issued those plates. While describing his father, he just mentioned about his conquests of Turushka, Yavana, Barbara, Kāsmīra, Kāmbhōja, Magadha, Mālava, Kaṭinga, Gaṅga, Pallava, Pāṇḍya and Kēraḷa.

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8. *Ibid.*, p. 7-8.

ii. Various researches done by scholars like M.Somasekhara Sarma and Muliya Timmappayya have not yielded good results; and they cannot be considered successful in identifying the early rulers of this branch, known through these Kollipara plates, with the Chālukya branches of Bādāmi and Lāṭa. From this, it may be said that the genealogy given in the Kollipara plates is a fictitious one. These chiefs probably forgot their real line of descent and fabricated the names of Satyāśraya Raṇavikrama, Prithvīpati, Mahārāja and Rājāditya to reinforce their claim for rulership. Under this impression, N.Venkataramanayya rejected "not only the genealogy but also the history" mentioned in these Kollipara plates.

But the objections raised by him against the genuineness of this grant do not appear to be convincing. He does not reject the fact of the issue of the grant by Arikēsari I. He expresses a doubt as to why the details mentioned in literature are absent in the inscription. He points out that the Kollipara plates did not mention some important achievements of Vinayāditya-Yuddhamalla I and Arikēsari I. The cause for this omission is not known. This omission does not undermine the genuineness of the grant; it only makes the record incomplete or imperfect. Not only in this grant but also in the Parbhani plates, the capture of the fort of Chitrakūṭa by Vinayāditya-Yuddhamalla was omitted. Could this omission make the grant lose its genuineness? The Karimnagar pillar inscription of Arikēsari III referred only to five generations even though he had full knowledge of his entire ancestry. For some reason or other, some sources may have omitted some facts. In the present context, Arikēsari I's conquest of Vēṅgi and Trikaṇṇa might have occurred after the date of issue of this grant and hence they might not have been included in it. The same might be the case with his father's achievements. As he added a list of countries conquered by his father, he might not have made a special mention of the conquest of Chitrakūṭa, which formed a part of the above-said countries. His successors of a later date left all other details and selected only some important conquests among which the conquest of Chitrakūṭa was the foremost. Hence the first objection of N.Venkataramanayya to the genuineness of Kollipara plates on the slender plea of their non-mention of the details of all the achievements of the donor and his father cannot be regarded as well founded.

The second point of doubt is about the relation and identity of these early rulers with the contemporary rulers of the other Chālukya families. As this genealogy in the Kollipara plates begins with Satyāśraya-Raṇavikrama, some scholars identified him with Pulikēsi I,<sup>9</sup> the founder of the Chālukya dynasty of Bādāmi who ruled from A.D.543 to 566. But this Satyāśraya-Raṇavikrama is five generations earlier to Arikēsari I, who lived in the time of Rāshtrakūṭa Nirupama Dhruva, who ruled from A.D.780 to 793. On the basis of this, by allotting 25 years for each generation, we get A.D.655 as the probable date of commencement of this Satyāśraya. As such, there is no reason to identify him with Satyāśraya of the Bādāmi line who was a century ahead of him.

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9. *Bhārati*, August, 1930, pp. 297-318.

Basing on the similarity of the names of these early rulers with the epithets of the rulers of the Bādāmi family, scholars like Mallampalli Somāśekhara Sarma and Muliyaṁ Timmappayya attempted to identify them with the rulers of the Bādāmi family.<sup>10</sup> But finding that such an identification was replete with problems, Somāśekhara Sarma came to the conclusion that there was no scope to identify these rulers with the Bādāmi family. But, unlike him, Timmappayya went a little further and identified this Vinayāditya-Yuddhamalla with one Vinayāditya-Yuddhamalla of the Lāṭa branch of the Chāḷukyas. But as he himself pointed out, there was no correspondence in their father's names. The name of the father of Vinayāditya-Yuddhamalla of the Lāṭa branch was Jayasīmha, whereas the father of Vinayāditya-Yuddhamalla of the Kollipara plates was Rājāditya-Prithuvikrama. It does not seem justifiable to think that the same Jayasīmha of the Lāṭa branch and "Rājāditya and Prithuvikrama" as his epithets in these Kollipara plates, as it is not supported by other evidence. The inscriptions of Jayasīmha of the Lāṭa branch and of his successors nowhere mentioned titles like "Rājāditya" and "Prithuvikrama" for Jayasīmha. Moreover, the actual name of his son Vinayāditya-Yuddhamalla is Maṅgaḷarasarāja, which is not applicable Vinayāditya-Yuddhamalla of the Kollipara plates. Hence, it does not seem proper to accept this identification of Vinayāditya-Yuddhamalla with Maṅgaḷarasarāja, even though they belonged to the same period. Venkataramanayya also refuted this identity and stated that this Vēmulaṇḍa branch had no relations or connections with the Lāṭa branch<sup>11</sup>. All this goes to prove that the Vēmulaṇḍa Chāḷukya branch was distinct and its early ruler Satyāśraya need not be identified with Satyāśraya Pulikēsi I, who lived a century before him.

Bhavaraju Venkata Krishna Rao states that Āditya Varma, a son of Pulikēsi II was the founder of this line<sup>12</sup>. Basing on the coincidence of time, one may assume that Satyāśraya Pulikēsi Vallabha II was the founder of this line. But the genealogical difference makes to us believe that this Satyāśraya was a different king. So this branch may have had its own ancestry; and its authenticity need not be rejected, unless strong evidence emerges to the contrary. It may therefore be safe to assume that there are six generations of rulers as stated in the Kollipara plates, who are the earliest members of the Chāḷukya family of Vēmulaṇḍa.

10. *Ibid.*,

11. *Pallavulu-Chāḷukyulu*, p. 161.

12. *History of the Eastern Chāḷukyas of Vēṅgi*, p. 153.

**First Plate - Second Side**

1. 'Om [\*] Jayaty=amala-jānhavī-jala-taraṅga saṁghāta-bhṛi[|\*] j̄jāta makūṭa-
2. vishphu(sphu) rat=taruṇa-Chaṇdra-chūdāmaṇi(h\*)....yapushā- jēna-vapu(?)sha
3. vapur=manōhara-tara.....h[|1\*]
4. vyābhug-vaprō.....Śrī....gra...śa[1\*]ghōṇ=ā-
5. ghāt=ābhigāta-pa.....la-śaila-prata-(?)dhvāna....dai
6. tya-pramudita-vidi-vikram=ākrānta-nā pāyād=ā.....kuvalaya-
7. Vyāpinaś=chakrapāṇi[|2\*].....ndara-śikhara-śita- ghṛishti-dō-

**Second Plate - First Side.**

8. shō-jit=ārai[|\*] Prōd=bhīndan=nābhī-padma=āsṛita<sup>14</sup> -Kamala-bhuvas=chakṛiṇaḥ krōda-rūpa[m?]
9. bhūtam=bhūtyai bhuvōyad=dhṛita-sakala-dharāmaṇḍalam tat=prasāda-prādur=bhūtō dhara-ra
10. kṣaṇa-paṭur=amalaś=chārū-Chālūkyā-vaṁśaḥ [|[3\*] Tasmin=vaṁśe kalābhṛit-kala-ka-
11. li-janita-dhvānta-bhit=sauṁya-ṛittih[|\*]kshīr=ōdanvaty=udamśus=saśa-dhara iva yaḥ Prā-
12. dūr<sup>15</sup>-āsīn=mahātma[|\*]Utkhāt=āsi<sup>16</sup>-pratāpāvanamita-ripu-bhūbhṛit=kulō bhūta-daitryā<sup>17</sup> [|\*]
13. bhartā Satyāśrayas=sa-prabhu-guṇa-mahitō bhūtala-khyāta- kīrti[h\*] [4\*]Etasmād=Ra-
14. ṇa-vikramāt=prithu-balāt=Satyāśraya-kṣmā-bhṛi-taḥ[|\*] prithviśaḥ Prithvīpati[h]<sup>18</sup> Prithu-nibhō
15. lōka-stuṭō=bhūt=sutaḥ[|\*] tasmāt=tat=Prithivī<sup>19</sup> patēr=vvasumatī-khyātō Mahārāja-
16. [? kaḥ][|\*][tyā] [g=audā\*] [rya-] varah[pa\*][rā]rttha-[nira]taḥ prādū<sup>20</sup> [r=bba]=bhūv-ātmajaḥ [||] [5] Āsīt=tasmā[n=ma][hā\*]rājā[d=ā]

13. Text adopted from N.Venkataramanayya, 'The Chālūkyas of Lēnūlavāda', App. 'A' pp.75 ff.

14. Read padmāsṛita.

15. Read Prādu

16. Read Utkhāt=āsi

17. Read bhūta-dhātryā

18. Read Prithivīpatēḥ

19. Read Prithivīpatēḥ

20. Read Prādu

17. tmaja[h] pṛithu-vikramah[|\*]Prithu-Māndhātṛisaṁkāśō  
Rājādityō dharādhipati<sup>21</sup> [|\*][6\*] Tatō=bhavat=suta[h] sṛī
18. mān Śrīrāmō Rāma-vikramah[|\*]viśvarād=Vinayādityō Yuddhamallō nṛp=āṁkusah[|\*][7\*]
19. Guru-dōr=ddanḍa-prachanḍa sphurad=asi-latik=ānīta-rājanya-  
lakshmī [|\*] kara-yugm=Ōthā-
20. pitēndu-dyuti-hara-dhava|=āmbhōjalī|=ātapatrah[|\*]dharanī  
dik=chakravā|=āntaga-nikhi-
21. la-guṇ=ōdbhāsi raj=aśrayas=sā[|\*] gara-vēlā-vēshtit=ōdyat=  
sakala-vasumatī-vallabhō
22. Yuddhamallah[|\*][8\*]Turushka-Yavana-Barbara-Kāsmīra<sup>22</sup>-  
Kāmbhōja- Magadha-Mālava-Kalīṁga-Gaṁga
23. Pallava-Pāṇḍya-Kērala-prabhṛiti-narapati-sa-sāmbhṛma samarpita<sup>23</sup> pāda-pīṭah

### Third Plate - First Side

24. Bhagavan-Nārāyaṇa-vara-varāha-lāñchhana-vaśikṛt aśeṣha<sup>24</sup> Viśvāmbharā<sup>25</sup>-Chakraḥ
25. Abhavad=Vinayādityān=Nala-[Na][husha-Di\*][lī]pa-dundhumāra-  
pratimān<sup>26</sup> [1\*]Arikēsar=iti<sup>27</sup>
26. nāmna sūnuḥ kshīr=ōdādhēr=yadā<sup>28</sup> śisīr=āṁsuḥ[|\*][9\*] Rāja-śrī  
yam<sup>29</sup> vakshasi bhāratīm=mukhē vīra
27. śrīyam<sup>30</sup>=dōshi gurau sva dakṣiṇē [|\*] dik=chakravāla brahmaṇōdyatān=dadhāt[|\*]kīrtti-
28. pratāpē ripu-darppa nāsanē<sup>31</sup> [|\*][10\*] Vyākaraṇa-tharṁma<sup>32</sup>vid-dvirāda-tantra-dakṣha[s\*]sadā

- 
21. Read dharāpatih or dharādhipah
  22. Read Kāsmīra
  23. Read sam=archchita
  24. Read varāha-lāñchchana vaśit = aśeṣha
  25. Read Viśvāmbharā
  26. Read Pratimah
  27. Read Arikēsari=iti
  28. Read Kshīrōdadhēryadā
  29. Read rāja-śrīyam
  30. Read Śrīyan
  31. Read nāsanē
  32. Read dharmma

29. nyāya-nipuṇē dhanur=vvidita-śikshayā<sup>33</sup> viśrutah āyatim=upētavān=Jagati vaidya-śā  
 30. stro=dhikām<sup>34</sup> Śrīmad=Arikēsarī nṛpa-guṇais-sam=āviśkrataḥ<sup>35</sup> [||\*]  
 samasthā bhuvana rāja<sup>37</sup>  
 31. [?la\*]lakshmī-nivāsa-[stha]lah sva-bhuja-bal=akrashta<sup>38</sup> - śar=āsana-jyā-latā-

### Third Plate - Second side

32. vimu[kta\*] nārācha-paramparā-parājita-par-āvanipāla saṁ=stūyamāna raṇ=Ārjunah  
 33. 'sumbhadh<sup>39</sup>=ambōdhi-mēkhalā-kalāp=āvrita-vasundharā tala- sandhārāṇa stambhāya<sup>40</sup>  
 34. māna bhuj=ārggaḥaḥ samastha<sup>41</sup> lōkāśrayaḥ tribhuvanamallaḥ rāja-triṇētraḥ sā-  
 35. hasa<sup>42</sup> rāmaḥ ity=ētair=abhidhānair=abhishtutaḥ [||\*]Kalō<sup>43</sup> vyāptē Jagatyasmin=sūrēndrō-  
 36. bhārkaśāgarāḥ<sup>44</sup> [\*]dānēna tējasā sthityā jītā yēna mahātmanah [||12\*] Amkkuta-gu-  
 37. ru-kulēna śaivāchāryyair=avāpta-tapaḥ-prabhāvā sya<sup>45</sup> Śrī Kaṇṭhāvāsa-Śrīparvvatō-  
 38. ttara-dvārē paschād=Elīsvarē<sup>46</sup> -krata-nilayē<sup>47</sup> satā=sākahāriṇaḥ<sup>48</sup> Sa[dya]-śiv=āchāryya<sup>49</sup>  
 39. sya śishyaḥ[||\*] siddhānta-baddha-buddhi[h] dhyāna-pradhvasta-durita-praba[ndha]<sup>50</sup>  
 prachaya[h]

- 
33. Read śikshayā  
 34. Read śāstrē=dhikām  
 35. Read sam=āviśkrataḥ  
 36. Read samasta  
 37. Read rāja  
 38. Read balākrashta  
 39. Read 'sumbhad=ambōdhi  
 40. Read stambhāya  
 41. Read samasta  
 42. śa is written below the line, above which is inscribed X, to mark its proper place.  
 43. Read Kalau  
 44. Read surēndr-ēbh=ārka śāgarāḥ  
 45. Read prabhāvasya  
 46. Read Elēśvara  
 47. Read Kṛtanilayē  
 48. Read sadā Śāk=āhāriṇaḥ  
 49. Read sadyas=sivāchārya.  
 50. Read pradhvasta-durita-bandha

## Fourth Plate - First Side

40. mugdha-śaśi-sēkhara Śrī Mugdha-sivō-nāma-suddha charitō mahitaḥ[||13\*] tasmai mahāmunayē
41. Śrīmad-Arikēsarīnā samastha-lōkāśrayēna<sup>51</sup> rājā<sup>52</sup> triṇētrēṇa[||\*] [pūrvvō] ditē[na\*] kshiti-
42. bhṛit=sutēna rāj=āmkūśēn=āhava-vikramēṇa[||\*]grāmas=Śivaārādhana-tat=par-ūrttaṁ<sup>53</sup> tapasvī
43. nē Mugdha-sivāya dattaḥ[||14\*]Ayaṁ Śrīmad=Arikēsa[ri]ṇo dharmmaḥ [||\*]Vidyā-dānam=idam
44. dattam[m] [||\*] Sa grāmaḥ Rāmaḍu-vishē<sup>54</sup> ūrige nāma-vikhyāta- mahā-grāmasya-dakshi-
45. ṇa-dig=bhāga-sthitō grāmaḥ Belmogam-iti nāmnā visrutaḥ Tuvatoru parivāturla [?]
46. Pul=cheruvul Pōtuvōdupi ity=ētēshām grāmaṇām<sup>55</sup> sa madhya sthitaḥ [||\*]
47. Uktam cha Manvādibhiḥ [||\*] Svadattām para-dattām vā<sup>56</sup> yō harēta vasundharā<sup>57</sup> [||\*] shash-tim<sup>58</sup> va-
48. rsha-shasrāṇi vishṭāyām<sup>59</sup> jāyatē krimiḥ [||15||] Bhūmidānāt param punyam nabhū-
49. tō nabhaviṣhyati [||\*] tasyai vakrāt-param pāpō na bhūtō na bhaviṣhyati [||16||]Bahu-
50. bhir=vvasudhām bhuktō<sup>60</sup> rājabhis=sagar=ādibhiḥ [||\*] yasya [yasya\*] yathā<sup>61</sup> bhūmis=tasya
51. tasya tadā phalaṁ [||17] Triṇ=āgra<sup>62</sup> viśrānta tushāra sañchalaṁ śriyan=tathā jī-
52. vitam=ātmanah pumān[||\*]sam=ikshya buddhyā<sup>63</sup> dvija dēva=dattishu<sup>64</sup> pralo-bhyēt=kar=para<sup>65</sup>

- 
51. Read samasta lōkāśrayēna
  52. Read rāja
  53. Read tatparārtham
  54. Read Rāmaḍu-vishyē
  55. Read grāmāṇām
  56. Read svadattām para-dattām vā
  57. Read vasundharām
  58. Read shashṭi-varuṣa
  59. Read vishṭāyām
  60. Read vasudhā bhuktā
  61. Read yada
  62. Read trāṇagram
  63. Read samikshya buddhyā
  64. Read dattishu
  65. The ślōka is incomplete.

## 5. KĀMAGIRI INSCRIPTION OF JAGADDĒVA, ŚAKA 1051

D.C.Sircar

About the beginning of March, 1982, the Directorate of Archaeology and Museums, Government of Andhra Pradesh, Hyderabad, was good enough to send me an inked impression of a stone inscription (No.138/1980) found in the village of Kāmagiri in the Boath Taluk of Adilabad District, Andhra Pradesh. I was informed that the inscribed slab was unearthened from a field of the village and was brought to the notice of the Directorate by a teacher of the local Elementary School in 1980. The slab was then lying at the house of Bismillah Khan the Police Patel of the village.

The inscription belonged to the Pāramāra prince Jagaddēva; but at first it appeared to me not to add much to our knowledge about him. Still, however, I was glad to have an opportunity of writing on the interesting figure of Jagaddēva who was the son of a Pāramāra emperor of Dhārā but served as the feudatory of a Chālukya emperor of Kalyāṇa. This is especially so because, although Jagaddēva has been mentioned in passing references in works on several dynasties beginning with J.F.Fleet's *Dynasties of the Kanarese Districts* (pp.494-95) in the *Gazetteer of the Bombay Presidency*, Vol.I, Part II (1896), the only seemingly comprehensive note on this personage appears in Mrs.P.Bhatia's *The Paramāras*. New Delhi 1970.PP.371-77; cf.pp.100 ff. However, Mrs.Bhatia had no idea about the existence of several inscriptions mentioning Jagaddēva that had been found in the Telugu-speaking areas. Indeed, as we shall see below, one such record found at Kolanupaka in the Nalgonda District and yielding important information does not appear to have been properly edited and studied so far.

The Kāmagiri inscription under study contains twelve lines of writing in the South Indian type of Nāgarī characters, the preservation being rather unsatisfactory in the latter half. The language of the record is Sanskrit, though there are numerous linguistic and orthographical errors. The carelessness of the writer or engraver often put me to difficulty in respect of the names of villages since my knowledge of the area in question is rather limited. The main record in the first half of the inscription is written in four stanzas with some passages in prose.



The date of the epigraph is given as the expired Śaka year 1051 corresponding to the cyclic year Kīlaka, Thursday, the fifth of the bright fortnight of the month of Mārgaśīra, the occasion being a lunar eclipse. The astronomical details show that the lunar eclipse must be the one occurring on the full moon of Kārttika in Śaka 1050 (Kīlaka) i.e., on the 8th November 1128 A.D. Mārgaśīra-sudi 5 in Śaka 1050 ended at .64 of the day on Wednesday the 28th November, 1128 A.D. The irregularity in the details of the date is thus negligible. The date of the inscription would appear to be of little importance to us if we accept what N.Venkataramanayya opines in the section on the Kākatīyas in The Early History of the Deccan<sup>1</sup>. Thus he says, "Jagaddēva.....governed Kolīpāka Seven-Thousand under Vikramāditya VI and Sōmēśvara III" on the authority of *Telangana* Inscriptions, Chālukya Nos.13 and 42. However this is due to a misunderstanding as will be seen from our analysis below. As a matter of fact, the present inscription seems to offer us the latest known date for Jagaddēva although he may have lived for some years more, because, according to tradition, he had an exceptionally long life of 85 years. The date falls in the reign of Sōmēśvara III (1126-37 A.D.), successor of Vikramāditya VI (1076-1126 A.D.).

The inscription begins with the well-known auspicious symbol followed by the benedictory expression *svasti śri*. Then comes verse I in adoration to the god Gaṇādhīpati. This is followed by the date and the introduction of *samadhigata pañcha-mahāśabda Mahāmaṇḍalēśvara Jagaddēva* who is thus represented as a chief with feudatory titles but without any mention of his overlord. Next is mentioned the village called Guriyada grāma in Sālaghampranaka within Jagaddēva's *vishaya* or territory. It is difficult to say whether *yada* in the name of the village really stands for *padra* and *pranaka* in what looks like the name of the Pargana or a group of villages which is a corruption of or mistake for *pratijāgaranaka*, both the words being often found in Pāramāra inscriptions<sup>2</sup>. The Directorate of Archaeology and Museums, Hyderabad, is inclined to identify the village with modern Guraju (also called Gorej) about a mile from the findspot of the inscription. In that village a worthy person, is stated, in the following three stanzas, to have built a temple for the god Śiva and installed a Śivalinga therein. This person was a devotee of Śiva, his name being Bōpala who was the Patrakīta (Patel or Patil, i.e., headman of the village) and was the son of Sauchaka and grandson of Nāgama. After this part of the record in the verse in line 7 there is mention of a number of persons who were responsible for the creation of Dēva-vṛitti, no doubt for the maintenance of worship of the Liṅga and the repairs to the temple though this lower section of the epigraph is difficult to decipher. The last line contains the names of two persons as the authors of the eulogy contained in the inscription. They were Paṇḍita Chaiviya and Paṇḍita Chārapa.

1. Ed. Yazdani, p 583, notice 3.

2. Bhatia, *op.cit.*, p. 216.

Jagaddēva is well known from several sources, viz., (1) bardic legends, (2) his own inscriptions, (3) records of other dynasties, and (4) epigraphs of his subordinates like the Kāmagiri inscription discussed above.

According to the *Rās Mālā*,<sup>3</sup> Raṇadhavala, son of Pāramāra king Udayāditya (who died in c.1086 A.D.) from the queen of the Vāṅhēla house, was older than his step-brother Jagaddēva born of Sōlaṅki (Chālukya) queen. When Raṇadhavala was made his father's heir-apparent under the influence of his mother, on king Udayāditya, Jagaddēva left Mālava and took military service under king Jayasīṃha Siddharāja (1094-1144 A.D.) of the Gūrjara country (Gujarat), who happened to be his father-in-law and became pleased with Jagaddēva's valour and faithfulness. However, when Jayasīṃha planned an invasion of Mālava, Jagaddēva left him, returned to Dhārā (his father's capital) for the purpose of defending his motherland and fought successfully against the Gūrjara (Gujarati) people. He was received affectionately by his father who later made him his heir-apparent in Raṇadhavala's place. On Udayāditya's death, Jagaddēva reigned over Mālava for 52 years and died at the age of 85. Mērutuṅga's Prabandhachinītāmaṇi<sup>4</sup>, however, gives us a different tale. According to it, Jagaddēva was honoured by king Siddha (Jayasīṃha Siddharāja), but left for Kuntala (Karnāṭa) at the invitation of Paramardin (Vikramāditya VI 1076-1126 A.D.). The second of Mērutuṅga's statements is supported by epigraphic evidence which also speaks of Jagaddēva's fight with the Gurjaras not far from Mt. Abu. The statement that Jagaddēva was treated with honour at the Gujarat court, attributed to both the *Rās Mālā* and Mērutuṅga, may also be correct, but he certainly did not rule Mālava for over half-a century. Moreover, Jayasīṃha ascended the throne several years after Udayāditya's death, during the rule of the latter's son Lakshmadēva (c.1086-94 A.D.). Epigraphic evidence seems to suggest that Jagaddēva was in Kuntala on the death of Lakshmadēva and the accession of the latter's younger brother Naravarman about 1094 A.D. as we shall see. Now Jagaddēva is called the Mālava king, in the Hoysala inscriptions, and it is not impossible that he had declared himself king and tried unsuccessfully to occupy the Mālava throne first with the help of Jayasīṃha Siddharāja of Gujarat and next with that of Vikramāditya VI of Kalyāṇa. Jagaddēva may have quarrelled with Jayasīṃha and fought with the Gujarat forces while fleeing from Gujarat to Kuntala. Another point to be noted is that, while both Jayasīṃha Siddharāja and Pāramāra Naravarman ascended the throne about the same year (1094 A.D.), the Gujarat king seems to have been fairly early in his youth at the time of his accession. Thus, it is doubtful if he had, about that time, a daughter of marriageable age to be offered to Jagaddēva.

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3. Forbes and Rawlinson, Vol.I, pp.117 ff.

4. Tawney's trans., p.186.

Of the two well-known stone inscriptions of Jagaddēva himself, one of Śaka 1034 (1112 A.D.)<sup>5</sup> was found at Jainad (6 miles north-east of the headquarters of the Adilabad District) while the other, which is undated, came from Dongargaon<sup>6</sup> (about 65 miles to the west of Jainad) in the Yeotmal District of Berar in Mahārāshtra. The Jainad inscription says that the Paramāra prince Jagaddēva, who was Udayāditya's son and whose *pitṛiyya* (father's brother or cousin) was king Bhōja, had the following military successes to his credit (1) invasion of the country of the Āndhra king who was defeated, (2) uprooting of the king of Chakradurga, (3) destruction of the forces of the Malahara (Hoysala) king at Dōrasamudra, (4) victory over the Gūjara warriors of king Jayasimha not far from Mt.Arbuda (Abu), and (5) defeat of king Karṇa.

Of these, the victory over the Gujarat forces, which is hinted in the *Rās Mātā* as noted above, may have been an event of the period before Jagaddēva's departure for Kuntala, and the same may have also been the case with Karṇa, since in his early youth Jagaddēva may have fought with Chēdi Karṇa who died in the course of the struggle in Mālava in 1072 A.D. It is, however, also possible that, in these cases Jagaddēva took part in the campaigns of Vikramāditya VI. We know from a Sudi inscription<sup>7</sup> (1107 A.D.) that the Chālūkyas king burnt the Gurjara lord's city, and from the Kangivelli inscription<sup>8</sup> (1120-21 A.D.) that he was the tiger to the deer that was the king Jayasimha while his feudatory Bijjala claims in the Huli inscription<sup>9</sup> to have captured the royal fortune of Jayasimha of the Gurjara kingdom. On the other hand, the Taḷwara inscription claims for Jayasimha Siddharāja that he crushed Paramardin (Vikramāditya VI). On the basis of the above records, G.C.Raychaudhuri suggests that Vikramāditya VI led an expedition against Jayasimha and advanced upto Mt.Abu and even upto the latter's capital Anahilapātaka, but had ultimately to turn back<sup>10</sup>. According to the Muddagavur inscription<sup>11</sup> of 1110 A.D. Vikramāditya defeated king Karṇa who may be identified with Yaśahkarṇa (c.1072-75 A.D.).

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5. *Ep. Ind.*, Vol. XXII, pp.54 ff.

6. *Ibid.*, Vol. XXVI, pp. 177 ff.

7. *Ibid.*, Vol. XVI, p.15.

8. Elliot's Collection of transcripts in *RAS. Vol. I* p.356, cf. Journ. *Anc. Ind. Hist.*, Vol. VIII p.97.

9. *Ep. Ind.* Vol. XVIII, pp. 201 ff., verse 15.

10. See his *History of the Western Chālūkyas*, part II p.97; originally published in Journ. *Anc.Ind.Hist.*, Vol. VIII (p.97).

11. Elliot's Collection, Vol. I, p.249 b; G.C.Raychaudhuri *op.cit.* p.93.

As regards the Āndhra country, we know that it is usually identified with Vēṅgī from which Vikramāditya was trying to drive out the Chōḷas and that the recognition of his rule and that of his subordinates in the said territory are often found in records dated between 1093 and 1126 A.D.<sup>12</sup>. However, as we shall see below, the reference may be to Jagaddēva's struggle with Kākatiya Prōla II (c.1117-51 A.D.) of Anmakōṇḍa.

Chakradurga is the same as Chakrakūṭa, modern Chitrakūṭa or Chitrakōṭṭa, about 30 miles from Jagadālpur in Bastar. Daṇḍanāyaka Gōvinda, nephew of Anantapāla, (both Subordinates of Vikramāditya VI,) is stated to have been the shaker of Chakrakūṭa<sup>13</sup> while the Hoyasāla feudatory Eṛēyaṅga (who died about 1100 A.D.) claims to have devastated Chakragōṭṭa<sup>14</sup> and the latter's son Viṣṇuvardhana claimed success against Sōmēśvara (the Nāgavaṁśī king of Bastar, his known dates being 1069 and 1108 A.D.) and exhibited his valour before the king's tutelary goddess Māṇikyadēvi who was in occupation of the Chakrakūṭa throne.<sup>15</sup>

The earliest Hoyasala inscription<sup>16</sup> mentioning the defeat of Jagaddēva (without the designation 'Mālava king') is dated in 1108 A.D; but many of the records are late. The credit for such a victory is claimed by all the three sons of king Eṛēyaṅga, viz., Ballāla I, Viṣṇuvardhana and Udayāditya. An inscription of 1196 A.D.<sup>17</sup> says, "Ballāla (fighting on horse back) drove back the forces which came to attack him so that even the Mālava king Jagaddēva, whose proud elephant he made to scream out, said well done, horseman', to which he replied, 'I am not only a horseman; I am Vīra-Ballāla, and by his slaughter excited the astonishment of the world." According to the Sravana Belgola inscription<sup>18</sup> of 1159 A.D., "Viṣṇu (Viṣṇuvardhana), powerful like Yama, striking with his hand, drank up all at once the rolling ocean, the army of the Mālava king Jagaddēva and others sent by the emperor (Vikramāditya VI)." An inscription<sup>19</sup> of 1117 A.D. says that "in Dōrasamudra, Viṣṇu and Ballāla defeated Jagaddēva's army and captured his treasury together with the central ornament of his necklace." The Gadag inscription of 1192 A.D. shows that Viṣṇuvardhana defeated Jagaddēva before his accession to his brother's throne about 1110 A.D. Another record<sup>20</sup> of 1164 A.D. states that the three brothers, Ballāla, Viṣṇu and Udayāditya, destroyed the army of Jagaddēva in Dōrasamudra.

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12. G.C.Raychaudhuri, *op.cit.*, pp.91-92.

13. *SII*, Vol. VI, No. 112.

14. *Ep. carn.*, Vol. 11 (2nd ed.), No. 349; Fleet, *Dyn. Kan. Dist.*, p. 494.

15. *Ibid.*, Vol. V, No. B1, 58.

16. *Ibid.*, No. AK. 34.

17. *Ibid.*, Vol. VI, TR. 45.

18. *Ibid.*, Vol. II, No. 349, p. 168.

19. *Ibid.*, Vol. V, B. 58.

20. *Ibid.*, IL Vol. IV, Ng. 30.

The Jainad inscription records the erection of a temple of Nimbāditya by the wife of Lōlārka of the Dāhima lineage, who was originally the minister of Udayāditya and later of Jagaddēva. This would suggest that many of Jagaddēva's partisans accompanied him when he left Mālava.

The Dongargaon inscription records that Jagaddēva granted the village called Dōṅgaragrāma to a Brāhmaṇa Śrīnivāsa who built a temple there. According to the inscription king Udayāditya had several sons at the time Jagaddēva was born. When the royal fortune offered herself to Jagaddēva he renounced her in favour of his elder brother (probably meaning Lakshmadēva alias Raṇadhavala who ruled in c. 1086-94 A.D.). As Jayasīṃha Siddharāja of Gujarat and Naravarman, another son of Udayāditya, ascended the throne about 1094 A.D., Jagaddēva may have left Mālava and went first to Gujarat and thence to Kuntala about that time. The Dongargaon inscription shows how great was the attachment of Vikramāditya VI for Jagaddēva. We are told that the Kuntala king addressed his protegee as follows: "You are the first among my sons, the lord of my kingdom, my right arm, such as victory incarnate in all regions, [nay] my very self." This shows that Jagaddēva enjoyed a special position-among the feudatories of Vikramāditya VI who made an all out attempt to subdue Mālava apparently for his protegee; unfortunately the attempt did not succeed.<sup>21</sup>

So far as the mention of Jagaddēva in the record of other royal families is concerned, we have already dealt with the Hoyasala records and made brief reference to his struggle with Kākatiyas. According to the Hanmakonḍa inscription<sup>22</sup> of Rudradēva I, the god-like king Jagaddēva assisted by his *Maṇḍalikas* (feudatories) besieged Anumakonḍa, the capital of Prōla II, on all sides, but was ultimately compelled to go away. Another fragmentary Kākatiya inscription<sup>23</sup> also mentions Jagaddēva, though the context is not clear.

An inscription<sup>24</sup> of 1214 A.D. from Ganapavaram in the Nalgonda District says how a great warrior named Bālasarasvati, received by king Jagaddēva from king Hemmāḍi (Permāḍi or Vikramāditya VI) was made by Jagaddēva his general and minister. We are further told that Bālasarasvati's son Dēvapāla was brought up by Jagaddēva and that, noticing his devotion to his master, the Kākatiya king Prōla II brought up after Jagaddēva (i.e., after Jagaddēva's death). This shows that Jagaddēva died before the death of Prōla about 1151 A.D. The references to Jagaddēva in the Kākatiya records appear to suggest that the Paramāra chief was held in esteem by his Kākatiya enemies.

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21. See G.C. Raychaudhuri *op. cit.*, pp.93-95.

22. See Sreenivasachar, *Corp. Tel. Ins.*, Vol. II, No.3 pp 10 &16)

23. *Ibid.*, Vol. III, pp. 27-28.

24. *Ibid.*, Vol. II, No. 22 (pp.74,76-77)

An inscription of Jagaddēva from Vemulavada<sup>25</sup> (Karimnagar District, Andhra Pradesh) bears the date Śaka 1031, Sarvadhārin, Vaiśākha-Suddha 14, Ādivāra (Sunday). The date is regular for Śaka 1030 and corresponds to the 26th April 1108 A.D. It mentions *Samadhigatapañchamahāsabda Mahāmaṇḍalēśvara* Jagaddēva as staying at Lēmūlavāḍa and apparently as *Paramārakula-tīlaka* though Paramāra in the epithet has been wrongly engraved or transcribed as *Pol[?]avāka*. This inscription shows that Jagaddēva's rule extended over the region of the Karimnagar District of Andhra Pradesh.

Among the records of Jagaddēva's subordinates, the most important seems to be the Kolanupāka inscription, only a tentative and defective transcript of which has so far been published, and its study has remained inadequate compared to its importance. It introduced Mt. Arbuda (Abu) and the sage Vāsiṣṭha and speaks of the birth of the eponymous hero Paramāra in the style of the Paramāra inscriptions. Then we are told of Dhāra and king Muñja, his brother and the latter's son Bhōja who was a *Kaviśvara* and was famous for his *sāhitya-vaidushya*. Udayāditya is then mentioned with king Gōṇḍala as one of his ancestors. Next come his son Jagaddēva and the latter's overlord, the Chālukya emperor Tribhuvanamalla (Vikramāditya VI). Then we are told about the city of Mahitapura (probably *Mahisapura*) and the subordinate chief Sōmala of the Mahishapurapāla family (probably the dynasty of Mahishapura kings), who was the son of Sādiga and grandson of Siṃhavarman and was serving Jagaddēva as *Mahāmātya Mahāsāndhivigrah* in *Mahāprachanda dandanāyaka*. This Sōmala made provisions for the maintenance, worship and for repair etc., of the temple called Jagaddēva Nārāyaṇapura built at Kollipākapura (i.e. Kolanupāka in the Nalgonda District) which was the place of his residence and his rājyādhisthāna, i.e. the headquarters of his estate. The inscription is dated in the year 29 of the Chālukya-Vikrama era, the cyclic year Tāraṇa, Sunday the full moon of Chaitra, on the occasion of a lunar eclipse. The date regularly corresponds to the 13th March, 1104 A.D. The gift land was made a *sarvaṇamasya dēva-bhōga* apparently for the merit of both Vikramadiya VI and Jagaddēva.

The importance of the Kolanupaka inscription lies in several facts. In the first place, it includes the region of the Nalgonda District in the sphere of Jagaddēva's rule. Secondly, this record offers us the earliest epigraphic date for Jagaddēva, which is 1104 A.D. Formerly, a Hoyasala inscription of 1108 A.D. was the earliest epigraph mentioning Jagaddēva. We have now found that the Vēmūlavāḍa inscription of Jagaddēva's time is also dated in the same year. Thirdly, the Kolanupāka inscription seems to throw welcome light on a controversy about the year of Paramāra Udayāditya's accession to the throne and his relationship with Bhōja. It is well known that Udayāditya is sometimes called as *bandhu* and sometimes as *bhrātā* of Bhōja. According to the lexicons, *bandhu* primarily means a relative or kinsman on the mother's side of a cognate kinsman of the remote degree' and *bhratrī*

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25. *Telangana Inscriptions*, Vol.I, Hyderabad, 1935, p. 118 (latter section).

primarily indicates 'a brother', and sometimes 'a near relative or intimate friend'. Under the circumstances, it seems clear from the description of Udayāditya as *baṇḍhu* of Bhōja in an official record that the two were certainly not full brothers or step-brothers. An Udayapur inscription of Vikrama 1562 and Saka 1427 (i.e. 1505 A.D.) mentions Udayāditya as the son of Gyāta, grandson of Gōṇḍala and great grandson of Suravīra of the Paramāra family and gives the date of his accession as Vikrama 1116 and Saka 981 (i.e. 1059-60 A.D.); but this evidence has so far been rejected by most historians because it is of a late date. Now we find that Gōṇḍala is mentioned as an ancestor of Udayāditya in the fragmentary transcript of the Kolanupaka inscription of the time of Udayāditya's son. Thus the pedigree of Udayāditya apparently and the date of his accession very probably, as quoted in the Udayapura inscription, would look like based on genuine traditions. Udayāditya was therefore a cousin of Bhōja and belonged to a collateral line of the Paramāra dynasty and probably ascended the throne not near about 1080 A.D., when his earliest record was issued, but in 1059-60 A.D.

The geographical names mentioned in the inscription may be traceable in the neighbourhood of its findspot; but I am not in a position to locate them. The proposed identification of Guriyada grāma with Guruju or Gorej has already been mentioned above.

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26. See *JASB*, Vol. IX, 1840, p.549.

[illegible]

# Kāmāgiri Inscription of Jagaddēva



## TEXT<sup>2</sup>

1. Auspicious symbol || Svasti śrī Abhip [r] ēt-ārthaḥ-siddhy- a[r]tham pūjitō yaḥ s[u]rair=apiḥ  
sa[rvma]-vighna chchhidē tasm[ai] Gaṇ-ādhipataē namaḥ |
2. [Sa]ka-n[ri]pa-kāl-ālīta-saṁvachchharē | 1051 Kīlka-savachchharē | pravarttamānē | Mārgasirē  
suddha | ḥ pañchamiḥ |
3. Guru-din[c] śrī-chaṁda-drahē | samaddhigata-pacha-ma-hāsabdālamkāra-ālak[ri]taḥ mahāmaṁ-  
davēsvapa | śrī-Jaga-
4. dēvariṃśatiḥ | tasya vishaē | śrī-Sālaghampranakē | Guriyada- grāmē | Satya-kratō |  
ddharm[m]a-parāyaṇa cha [pru] || guṇa-
5. [pra]yuktō bahu-dāna-sila | spūrās=cha kitnyā cha | jasēna layu[nna] | aibhir=yutō Bōpala-  
paṭakīla | Natprakō Nāgama[ś=ch=ai]va | sutō vai ||
6. sauchakasya cha | Bōpalō-paṭaka=[ś=ch=ai]va trēshu lōkēshu vishī[tah][dēva[dv]i[ja]garuṁ-  
bhakna | Siva-puj-ārchanē rataḥ | Sivasya bhavanam kri[t]vā |
7. Siva-līngam pratishṭhitaḥ | tatr=aiva Yampanē ch=aiva | Dēsarāja | [Lidārāja?] | tasya putra /  
Jōmgarai | Rājulā | Bhāurai | Aigulā | tathā Bhōia
8. Rū[ā?]lu | Hathinaurē | Dōia | [maṁḍa]lamu | tathā  
[Sēu]aka[h]ī[m]u | Bhōiā | Kōṭaiā=ity=ēva | m=ādibhiḥ |  
dēva-chīm[tā]-karta....
9. dēva-virti pravipaḥ | kī.....  
dēvasya | pratipālaniyāḥ | atra vishaē | sva-śa.....
10. ....mahatu | Bhōpalu Maṇē
11. ....turuṭu || Bhōpalu.....Jagadēva.....  
..... || ma[m]ga.. ..
12. Śrī | prasasta lipitā sri paṁḍita | [Chai]via | śrī paṁḍita-chārapaḥ ||

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2. From an impression.

## CORRECTED TEXT

[Meters: verses 1, 3-4 Anushtubh: verse 2 Upajāti]

1. Siddhir=astu ||s|avasti śrīḥ ||  
Abhiprēt-ārtha-siddhy-artham pūjitō yaḥ surair=api |  
sarvva-vighna-chchhidē tasmai Gaṇ=ādhipatayē namaḥ || [1]
2. Śaka-nṛipa-kāl-ātita-saṁvatsarē 1051 Kīlaka-saṁvatsarē  
pravartitamānē Mārgaśira-śuddha-paṁchamyām
3. Guru-dinē śrī-chaṁdra-grahē | samadhigata-paṁcha-mahāśabd-  
ālamkāra-ālamkārita-mahāmaṁḍalēśvara-śrī-Jaga
4. ddēvē prāsāsati | tasya vishayē śrī-Sālaghaṁpranākē Guriyada-  
grāmē | satya-vratō dharma-parāyanaś=cha
5. guṇa-prayuktō bahu-dāna-śīlah |  
śūraś=cha kāntaś=cha yāso=muliptō  
bhābhir=yutō Bōpala-paṭṭakīlah || (2)  
Napṭrikō Nāgamasy=aiva sutō vai
6. Sauchakasya cha | Bōpala-paṭṭakīlō-sau trishu lōkēshu viśrutah || [3]  
Dēva-dvija-guru-bhaktah Śiva-pūj-ārcanētataḥ |  
Śivasya bhavanam kṛtvā
7. tēna liṅgam pratishṭhitam || [4]  
..... || maṅgalaṁ mahā-  
śrīḥ” || prāsastir=likhitā śrī-paṁḍita-chaiviy-ēna |  
Śrī-paṁḍita-Chārapēṇa cha ||

## 6. SAIDĀPUR JAINA INSCRIPTION OF JAGADĒKAMALLA I

ŚAKA 956

*Dr.G.Jawaharlal.*

During the course of Epigraphical survey in Bhongir taluk, Nalgonda district, Sri G.Chandrajah, Department of Archaeology and Museums copied the subjoined inscription in Saidapur<sup>1</sup> village. The inscription is engraved on three sides of a pillar erected in the midst of the village. The inscription is on the whole, fairly well preserved with the exception of damage of few words in the second side covering the details of the gift.

The characters of the inscription are of the Telugu-Kannada variety prevailing in the 11th century A.D. There are no peculiarities either palaeographical or orthographical to take note of. The language of the inscription is Kannada with the exception of the portion on the third side which is Sanskrit. The third side, devoted to the eulogy of the royal physician Aggalayya, contains five verses in the Śārdūla vikṛīḍita, Vasanta tilaka and Upajāti i.e. Indravajra and Upēndravajra meters.

The inscription is dated in the Śaka year 956, Bhāva, Jyēsthā Punnami Brhaspativāra, Sōmagrahana which corresponds to Tuesday (not Thursday) June 4, 1034 A.D. Lunar eclipse occurred on this day.

The inscription contains the Chālukya prasasti of the king Jagadēkamalla I (i.e., Jayasīma II) and records the gift of lands in the grāmas of Mucchnapalli, Tenkanamaddi and Juvvipākavāḍi and cash (*drammas*) for the daily rites and repairs (11.19,20) of the two basadis namely, the Buddhasēna Jinālaya in Bāliya Mucchanapalli and Vaidyaratnākara jinālaya in Ikkuṛiki by Aggalayya, the Naravaidyaratnākara and Prāṇāchārya who is also the Gāvūṇḍa of Mucchanapalli. Evidently the Vaidyaratnākara Jinālaya under reference is named after the physician Aggalayya himself, as he bore

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1. A partly the inscription was first published in the Bulletin of the Indian Institute of History of Medicine, Vol.7 Nos 3 & 4 pp. 127-130 in the year 1977 by Dr. P.V.P.Sastry. (--Ed.).

the title Vaidyaratnākara. We are further told that the above forms part of the gift for the daily rites of the Jākabbeya and Rēkabbeya *basadis* situated in Juvvipākavāḍi. The third side of the inscription extols the greatness of the royal physician Aggaḷayya who is said to have been the wizard of *Āyurvēda* 'Sāstra and 'sastra (surgery). He is praised as the specialist in curing the diseases, pronounced as incurable ones by other physicians of the day (cf. *aśakya byādhēpi paraiḥ = bhishagbhir vyādhi prabhēdhe tadupakramēcha | tām Aggaḷāryyam punarūhādakṣam kathayaṃti chitraṃ |* [11.72-75]). The king, stunned with the expertise of Aggaḷayya in the field of *Āyurvēda* and *śāstra chikitsa*, is pleased to pronounce him as *Aggaḷaṅge Gaggalaṃ*. The pointed reference made to the *śāstra chikitsa* (surgery) in the *Āyurvēda* methods reveals that the use of *śāstra* by then was in well developed stage and practised by the experts in *Āyurvēda*.

The most interesting aspect about this inscription is that it brings to light (for the first-time perhaps) the use of *śastrachikitsa* (surgery) as a branch of the *Āyurvēda* 'śāstra (*āyurvēda vidan*) being practised during the 11th century A.D. No epigraphical source of the period sheds light either on the proficiency or practice of surgery in the *Āyurvēdic* methods of treatment. Hitherto, several instances of general praise of the learning of Jaina teachers in some of the branches of knowledge are found in the inscriptions, but no specific reference to the *Āyurvēdic* form of practice. For instance, a record<sup>2</sup> of the Śaka year 1024 from Marol describes the learning of the Jaina teacher Ananta vīramuni as having comprised all *Vyākaraṇa* (Grammar), *Nighaṇṭu* (Lexicon), *Gaṇita* (Mathematics), *Vātsyāyana* (Erotics), *Jyōtiṣha* (Astrology), *Śakuna* (Augury), *Chhandas* (Prosody), *Manu* (Law), *Gandharva* (Music), *Alaṃkāra* (Rhetoric), *Mahākāvyanūṭaka* (Poetic/drama) *Ādhyātmika* (Philosophy), *Arthāśāstra*, *Siddhānta* and *Pramāṇas*. Secondly in one inscription of 11th century A.D. from Sudi<sup>3</sup>; we are told that the world renowned Śaiva teacher and scholar Sōmēśvarapaṇḍitadēva was great not only in Tapas-charitra but also in learning which included mastery of *Vaiśeṣika*, *Nyāya*, *Sāṃkhya*, *Śabdajñāna* and *Mīmāṃsa*. Further, an inscription of the 11th century A.D. from Mulgund<sup>4</sup> mentions the two Jaina grammarians, Narēndrasēna and his pupil Nyāyasēna who are said to have been proficient in many systems like *Chandra*, *Kātantra*, *Jainendra*, *Śabdānuśāsana* of *Śaktāyana*, *Pāṇinīya*, *Aindra* and *Kaumāra*. Thus, it becomes clear that no recorded evidence so far makes a reference to the *Āyurvēdic* 'śāstra and 'sastra as a branch of learning. Unfortunately this inscription sheds no light about Aggaḷayya's native place, his parentage, family and also the habitat of his ancestors. It is the first Jinaśāsana of the king Jagadēkamalla I (the sole wrestler of the world) found in these parts of the Chāḷukyan empire.

2. *S.I.I.* XI (i) No.61. - 21-28.

3. *E.I.* XV, pp. 88-89 (Verses 10-11).

4. *Ibid.* XVI, p.55, 11. 24-28.

It is also interesting to note that the king Jayasimha II after knowing the proficiency of the royal physician Aggalayya in the *Āyurvēdic śāstra* and *śāstra* (surgery) conferred on him the *pratipatti* of Mahāsāmanta and made him the Gāvūṇḍa of the grāma Mucchanapalli<sup>5</sup>. By this, it is known that persons of eminence are entrusted with positions of importance in the administration of the kingdom by the king.

The places mentioned in the record are Poṭṭalakere, Kollipāke- 7000, Ālēru-40, Ikkuriki, Mucchanapalli, Juvvipākevāḍi and Tenkaṇamaddi. Of these Poṭṭalakere whence the record was issued may be identified with the modern Patancheru located at a distance of 26 Kms. away towards West of Hyderabad, the capital city of Andhra Pradesh. The place is mentioned as the capital of Jayasimha i.e. Jagadēkamalla.I. Kollipāka-7000 is the administrative division and the headquarter Kollipāka may be identified with the modern Kulpak in the Nalgonda district of Andhra Pradesh. It is at this very Kulpak, several Jaina records big and small, pertaining to different dynasties have been found. Even today this place is being considered as a Jaina pilgrim centre. Ālēru-40 is the numerical unit within the division of Kollipāka-7000. The headquarter of this unit namely Ālēru is the same modern place Aleru situated a few miles away from Kolanpak. Ikkuriki<sup>6</sup>, the grāma where Vaidyaratnākara Jinālaya is situated, may be identified with the modern village Ikkuriki in the Motakodur circle of the Bhongir taluk, Nalgonda district. Other places are not identifiable satisfactorily.

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5. I am indebted to Dr.N.Mukunda Rao, Chief Epigraphical Officer for enlightening this point.

6. List of Villages in Telangana, p. 11 of the Revenue Department notification, 1950

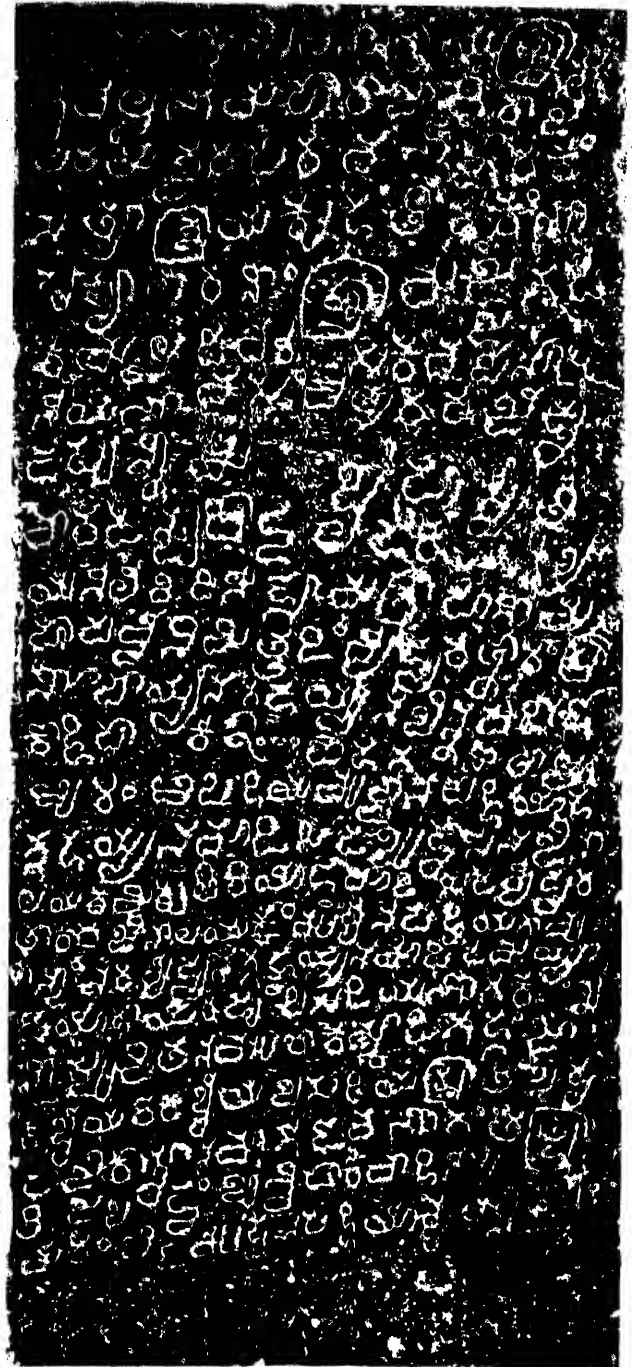
## First Side

1. Svasti samasta bhuvanaśraya Śrīpri-
2. thivīvallabha mahārājādhi rāja-
3. paramēśvara paramabhaṭṭarakam
4. satyāśraya kulatilakam Chā-
5. lūkyābharaṇam Śrīmat = Jagadē-
6. kamalladēvara sakavarsha 956
7. neya bhāva saṁvatsarada Jēṣṭha-
8. da punṇami brhaspati-
9. vāradandu Pottalakere-
10. ya nelevīdinōl Sōmagrahaṇa ma-
11. hāparvva nimittadiṁ Vaidyaratnākaram Prā-
12. nāchāryyan=Aggaḷayyana binnapadōl
13. Kollipāke 7000 dolagana Alē-
14. ru 40 ra baliya Mucchanapalliyōl=A-
15. ggaḷayyana mādisida Buddhasēna Jinā-
16. layakkam-lkkurikiyōla mādisida Vaidyara-
17. tnākara Jinālayakkam Mucchanapalliya gāvu-
18. ndam naravaidyan-Aggaḷayyana mādida maryyā-
19. deyōl āeraḍuṁ basadiya bhōgakaṁ(kkaṁ) kha-
20. ndaspuṭita navasudhāka[r]mmādigallaṁ Jā-
21. kabbeya Rēkabbeya basadiya pratibaddha-
22. da jjikāsthānāmāge<sup>8</sup> dēvabhōgaṁ tatpra-
23. tibaddham Juvvipākevalige sa-
24. mētaṁ biṭṭa Mucchanapalliyōndu alliva peṁ-

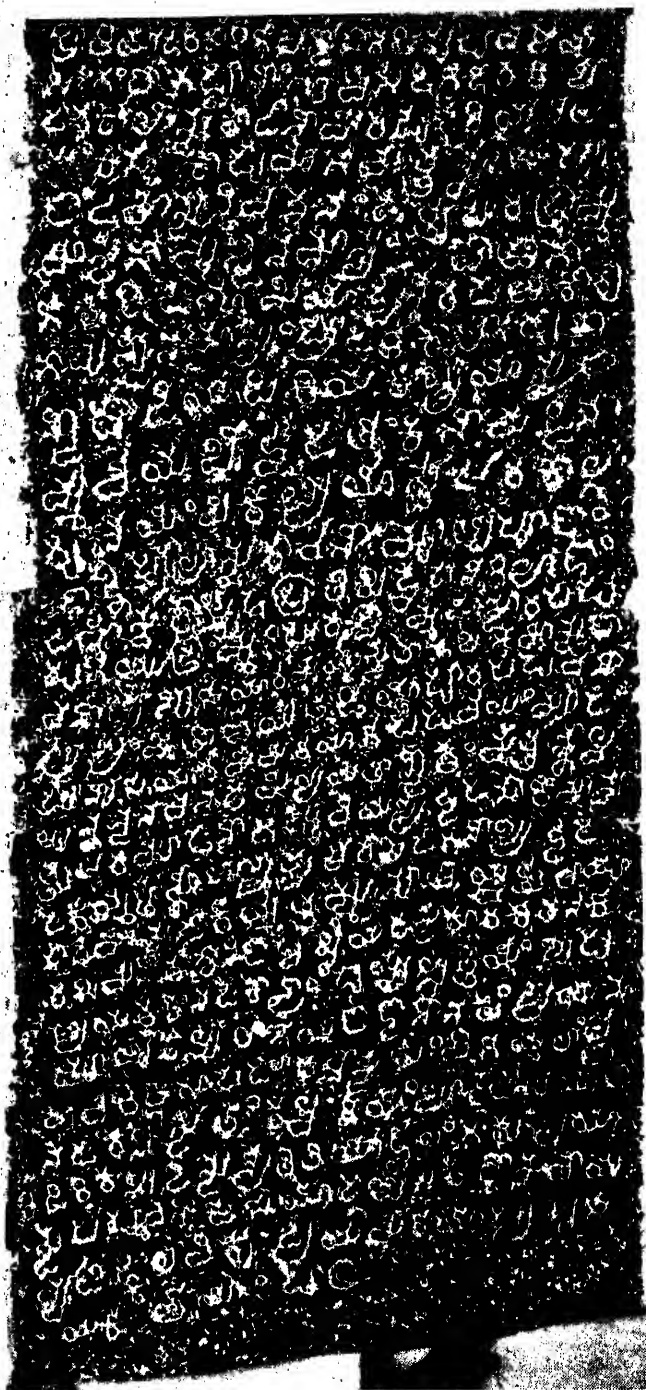
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7. From the inked impressions in the office.

8. Reading doubtful and may be read as Jināsthānāmāge-[Ed.]



Saidapuram Inscription of Jagadēkamalla I : First Side



Saidapuram Inscription of Jagadēkamalla I : Second Side



## Second Side<sup>9</sup>

25. prāṭiyōḷarasam̐ge piṇḍādāna Aḷūrpūrvāstīya
26. siṁgamba gadyāṇam̐ 13 basadigaḷarakkeṁ be-
27. darakāleṇṭu rāṭaṇam̐-craḍukariyanāla
28. - - kisukādum-āge matṭunūru pū-
29. doṁṭam-ēṇṭu nivēśanaṁ mattu puradramma
30. mondu gāvunḍana mānyada poragā-
31. ge (mā)ḍida bhūmiyōḷ panneradu ṛa kola-
32. gāvunḍana mānyam --- kālom̐du kō-
33. ṇḍapōḷiya piriya keyyayondu ga-
34. mmaveya beṭṭada Temkaṇamaddi nā-
35. ruveyamba keṛeyondu-ūra kalga-
36. dollippadeṇṭu rāṭaṇam mūru pūdoṁ-
37. ṭam-ēndu kālada pratibaddhadane 3 ādoṁ-
38. ṭa 3 yu drammaṁ puradrammam-ēndūra paḍu-
39. vaṇa puṇyasēyārame yeṇṭutāḷa baṇam endu po-
40. ḷalaṁba teṛeya taḍiyōḷ ūra paḍuvana
41. puṇyasēyarami mēreyāge paḍuvaluṁ mūda-
42. lum nandanavanakamēsyaya toṇṭakkaṁ mattan=nāḷva-
43. ṭtu aramādaṇa gammaviya beṭṭada sāromānya-
44. dak cyvattanūrayvattu arasida gaṇa beṭṭada
45. - - - keyvatta mmunnūraivattu āyū-
46. ra sime||īśānadol vabbeya Kandukūra Kōṭanake-
47. ṛeya Tśānadakōṇadam̐du sattiyeṁbbaḍu-
48. mūru kallu āgnēyadōḷdoṇana kuṁṭṭeyana
49. - - -sā paḍakalleṇṭu kuṁchigeyalāṁchcha-
50. naḍa kallondū temkālvaḷkeyambūramēreyōḷo-
51. - - -kallu endu nairityadōḷ=velaṁgakuṁṭe yō-
52. ndu paḍuvana diṣeyōḷgaṛusaka koṇḍa vāya-
53. vyadoḷ kalavikuṁṭṭeya mareyōḷpūnya sē-
54. ya keṛeyamba\*

9. This part of the text was not published previously and consulted the text prepared originally by the Chief Epigraphical Officer.[Ed.]

### Third Side

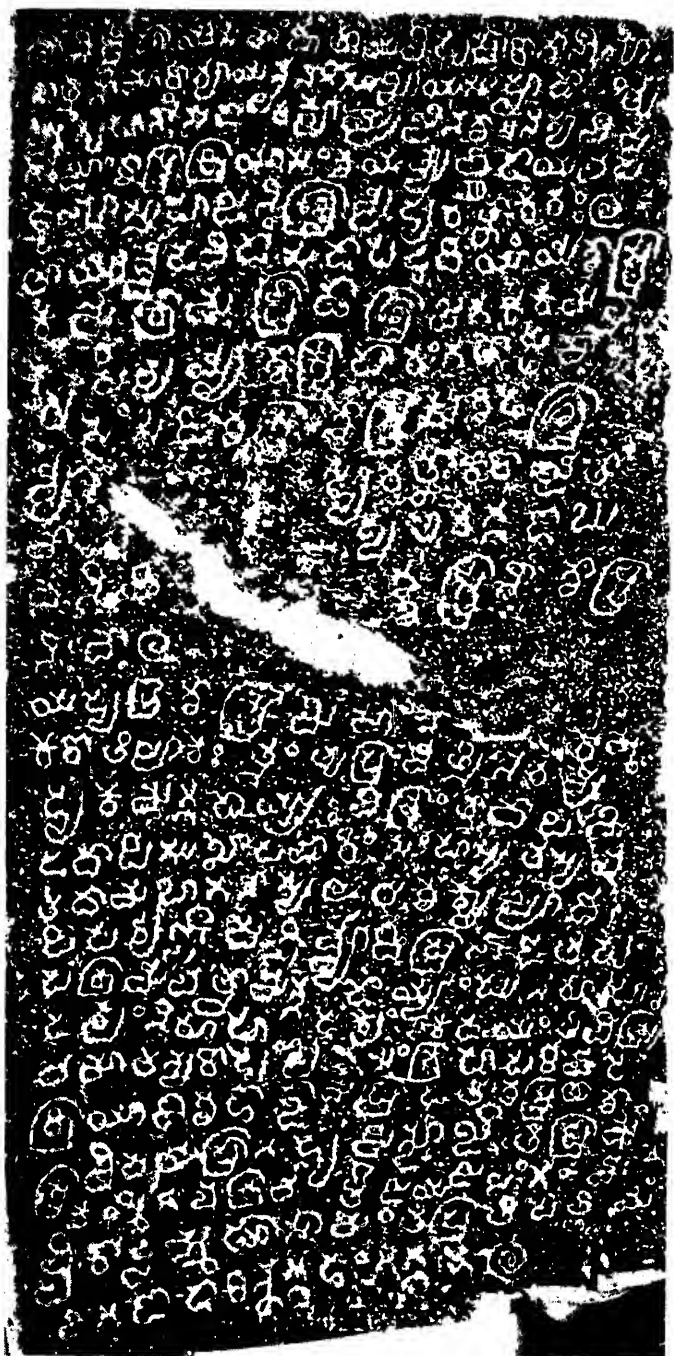
55. \*Nirddā(ddē)hāya satām hitāya vidushān rōgabhibhū-
56. tātmanām ārōgyāya nṛṇām sukhāya suhrdam tu-
57. shtyai gurūṇām(m) sadā rakshāyai Jinaśāsanasya bhisha-
58. jām śāstra kriyā saṁsayād=uchchēdāya cha pa-
59. dmabhūs=sahajani Śrī Vaidyaratnākaraḥ\*
60. Āyūrvēdavidām sadā paṭudhiyām yē śāstra-
61. karmma krama (kramē) prauḍā (ḍaḥ) Śrī Jagadēkamalla-
62. nṛpatēr=yyē śāstra pāram(n) gatās =tēshām-
63. samsadi śāstra śāstra kuśala[h] Śrī-
64. Vaidyaratnākaraō[raḥ]jētā-
65. vān balaraggaḷo bu-
66. dhanidhi śśāstrēna śāstrē-
67. navā\*
68. Yadyatra śāstrāmishān karmma-
69. karōti lōkaḥ tvam tu pravētsi naravai-
70. dyakam-Aggaḷāryyaḥ divram(tivram) tathā byadi(byādhi)
71. da(ta)thāpi sukhād pāram<sup>10</sup> simhasya tasya cha
72. tathā mahāgaṇasya \* Aśakyabyādhē-
73. pi parairbhishagbhirvyādhi prabhēde tad-u-
74. pakramō cha ttā(tā)m-Aggaḷāryyam punaḥ-ūha
75. dakshṁnirūha dakshaṁ kathayaṁti chitraṁ | |
76. ēmātanyarōdyarpē<sup>11</sup> saṁgraha paricchēda
77. kriyā kauśalōddāma prathita śāstra śā-
78. stravishaya prāgaḷl(n)yamindūrijjita prēmaṁ<sup>12</sup>
79. kaymige chakravartti Jayasiṁgaṁ me-
80. cchi kottam=mahāsāmamta pratipattiyām
81. jagadolārin=naggaḷaṁ Gaggalaṁ\*

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10. Can also be read [sukham vidhātum].

11. Reading doubtful. Dr. P.V.P. Sastry read Umā (tantra) mādyam.

12. Dr. P.V.P. Sastry read mūrjitaḥ(dam). The record in this respect seems incomplete.(Ed.)



Saidapuram Inscription of jagadēkamalla I : Third Side

## 7. NARASINGĀPURAM INSCRIPTION OF TRAILŌKYAMALLA

*Dr. N. S. Ramachandra Murthy*

The subjoined inscription under study comes from the village Narasingāpuram situated in Karimnagar District of Andhra Pradesh. It was first noticed and copied by Dr. N. Mukunda Rao, Chief Epigraphical Officer, Department of Archaeology and Museums, Hyderabad, who kindly gave it to me for study and editing. Unfortunately, the original slab on which the inscription was engraved suffered submergence in the Lower Maneru Reservoir and only a fine set of impressions are available for study. I am beholden to Dr. V. V. Krishna Sastry, Director of Archaeology and Museums, and Dr. N. Mukunda Rao, Chief Epigraphical Officer for their kindness in permitting me to edit this record and the latter for giving me valuable suggestions. My thanks are also due to Sri V. Venkataraya Sastry, Dr. P. V. Parabrahma Sastry and Dr. K. Rama Mohan Rao, for enlightening me on various aspects of the record and about the meanings of certain expressions.

The inscription is engraved on a heavy granite pillar, square in shape, with writing on all the four faces. It roughly measures a length of 2 metres and breadth of 0.50 mt. The characters, like other Western Chālukya records of the period, are roughly square in form, deeply engraved and well preserved, and hence do not present any difficulty for decipherment.

The script, as usual, is Kannaḍa of 11th-12th c.A.D. The language is Kannaḍa prose (lines 1 to 95) and Sanskrit verses in Sragdhara meter (lines 96 to 114) in the end. There are altogether 116 lines on all the four faces.

As regards orthography, it may be noted that there are no peculiarities worth mentioning, except for the use of consonants *l* and *ḷ* with out discrimination.

The date of the record occurring in the lines 67 to 72, is 'S. 974, *Nandana, Paushyā, Śu. 1 Brihaspativāra, Uttarāyaṇa Saṁkrānti*. On examination, it is found that the week day and *tithi* correspond to *Mārgaśīra ba.30*, instead of *Paushyā Śu. 1* as, in that year *Paushyamāsa* was *lupta*. Thus the date corresponds to Thursday, December 24, A. D. 1052.

The record belongs to the reign of the Western Chālukya king Āhavamalla Sōmēśvara I who ruled from A. D. 1042 to 1068.

The inscription registers the gift consisting of 40 gold *gadyāṇas*, remission of tax on *perika* in the *grāma* of Mārpugonḍa, one *pannasa* of wetland along with 100 *rāṭaṇas*, and 2 *mattars* of garden land as Nandanavana, and 15 *mattars* of Kisukāḍu situated to the north of the *grāma* Sūvipāka included within Ātukūru-70 of Sabbi-1000 by Chāmarāja, a *Mahājana* and the Lord of Sūvipāka-*agrahāra* and his wife Śrī Mārakabbe, to the temple of the god Trailōkya Nārāyaṇa, built by them and named after their over-lord Sōmēśvara I Trailōkyamalla. The gift was made by the assembly of the *Mahājanas* for the purpose, headed by Chāmarāja and Rēvarāja. To this the residents of the four *sthānas* of Arangalūru, Vachhanūru and Sūvipāka were made witnesses.

The record was engraved by Padmanābhayya and composed by Nārāyaṇa.

The record under study is interesting for more than one reason and hence of great importance. Firstly the inscription contains the unique information about the victorious wars of Sōmēśvara I against the Pāramāra King Bhōja of Mālwa and the Chōḷas of Kāñchi. Secondly, it introduces the queen of Jayasimha II by name Jākayye Mahādēvi, not known so far and mentioned as the mother of Sōmēśvara I. Thirdly, it mentions the donor Chāmarāja and his wife Śrī Mārakabbe, the Lord (prabu) of Sūvipāka-*agrahāra*. Lastly, the record contains few verses in Sanskrit extolling the beauty of the temple of Trailōkya Nārāyaṇa built by Chāmarāja and his wife, instead of the usual imprecatory verses.<sup>1</sup>

The first campaign of Sōmēśvara I mentioned in the record is against the Pāramāra king Bhōja of Mālwa, the Lord of Dhārā situated in Uttarāpatha. It says that the expedition was so fierce that Bhōja was made to flee from his capital (ll. 7-8) and it even seems to make an implied reference to the death of Bhōja in the war, as can be understood from the expression "*tat kulāṅganeyaram-piḍidu vaidhavya dīkshēyam koṭṭanthe*" (ll. 9-10) and engulfed the Saptā Mālwa territory like wild fire (ll. 11-13., Saptā Mālvamam praḷayāgni rūpadim) and wrested the whole land including the saptāṅgas and insignia of sovereignty (*Sakalavasumatīlala saptāṅga samasta rājya chihnaṅgalam-kaikoṇḍu* (ll. 13-16). This Mālwa expedition of Sōmēśvara I is a part of the dynastic feud between the Pāramāras and Western Chālukyas of Kalyāṇa since the time of Tailapa II. It continued during the reigns of Jayasimha II and Bhōja and again during the reign of Sōmēśvara I. We know of a Mālwa war waged by

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1. The record in this respect seems to be incomplete - [Iid.]

Sōmēśvara from his two records viz., Nānder<sup>2</sup> and Nāgai<sup>3</sup> dated Ś.969 (A.D. 1047 and 1058) respectively. From this, it appears that Sōmēśvara I, immediately after his accession, turned his eye against Mālwa and embarked upon a campaign, as seen from the Nānder<sup>4</sup> inscription, the earliest to mention his Mālwa wars. According to the above records, Bhōja was subdued in the city of Dhārā. But the Nāgai record<sup>5</sup> dated A. D. 1058 on the other hand goes farther and states that the city of Dhārā was captured. The present record dated Ś.974 (A. D. 1052) thus falls in between the above two, and supplements the information provided by them. From this, it seems that while the Nānder inscription refers to an earlier campaign, the record under study refers to a subsequent one which took place before 24th December, A. D. 1052. This seems to draw support from the fact that Sōmēśvara was campaigning at Pannāla in A. D. 1053, probably on his way to Dhārā<sup>6</sup>. From there he proceeded to Mālwa. In this, he was assisted by a host of feudatories and generals like Hoyasala Eṇyanga, *daṇḍanāyaka* Guṇḍamayya, Jēmarasa, mahāsāmantādhipati Nāgadēva, Madhusūdana and Pullikēsi.<sup>7</sup> An inscription<sup>8</sup> from Hirekerur dated A. D. 1069 refers to *daṇḍanāyaka* Guṇḍamayya who bears a string of epithets like "Mālwa Dhūmakētu, Mandava Kōṭṭilanghana, and Dhārānagarakututala". From the Nāgai record we learn that Bāchirāja and his younger brother Madhusūdana of Vāsana family took part in the battle of Mālawa.<sup>9</sup> A record from Hottur<sup>10</sup> dated A. D. 1067, states that "mahāmaṇḍalēśvara Jēmarasa was a flame of doom" to Bhōja, the Lord of Mālwa. Another record from Muttugūḍūr<sup>11</sup> dated Ś. 974, Khara, Uttarāyana saṁkrānti corresponding to December 25. A. D. 1051, states that Sōmēśvara was camping at Bandanīkeyaghaṭṭa identified with Bandalika in Shimoga district. On the basis of this information Dr. Gopal fixes the date of the campaign of Sōmēśvara between A. D. 1050 when he was at Pannāla and 25th December 1051 A. D.<sup>12</sup> the date of Muttugūḍūr record. But the cyclic year Khara mentioned in the latter record falls in Ś.973 and not Ś.974 i.e., A. D. 1051. However, the above view of Dr. Gopal seems to be correct as the present record is dated only a year previous from the above.

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2. *Early History of Deccan* Vol. I, pp. 330 ff.
  3. *Hyderabad Archaeological series* No. 8 pp.13, V.43.
  4. *op. cit.*
  5. *op. cit.*
  6. Sudi inscription *EI* XV pp.57 ff; also "*Chāṭṭukyas of Kalyāṇi*" by Dr. B. R. Gopal pp. 176-77.
  7. *ibid.*
  8. *ibid.*
  9. *ARIE*, 1951-52, App. B.No. 79, MAR 192; No. 68.
  10. *EI*, XVI p. 82.
  11. *EC*, XI, MK. 65.
  12. *Chāṭṭukyas of Kalyāṇi*- B.R. Gopal, pp.179.

Incidentally, the record also raises a problem regarding the death of Bhōja. Dr. Gopal states that "Bhōja did not succumb to the attack of Sōmēśvara"<sup>13</sup> and also says that "no where do the Chālūkyas records mention that Sōmēśvara killed Bhōja"<sup>14</sup>. For this, he draws support from Bilhana. On the other hand, he ascribes the death of Bhōja to a combined attack by Chālūkyas Bhīma I and Kalachūri Karna, which took place between 1052-53 A. D. While it is true that there is no clear reference to the death of Bhōja, in either Pāramāra or Chālūkyas records, the above view of Dr. Gopal seems to be untenable, for, the present record, makes an implied reference to the death of Bhōja by stating that "Sōmēśvara took a vow to make the women of Bhōja's harem as widows" and he even captured the sovereignty of Bhōja by wresting his territory and the insignia of sovereignty. The last known date of Bhōja according to Dr. Gopal is A. D. 1049 and the earliest date of his successor Jayasīṃha, is 1056 A. D. On this basis, Dr. Gopal fixes the death of Bhōja between 1051-52 A. D.<sup>15</sup> This is further supported by the Hoṭṭur<sup>16</sup> inscription dated A. D. 1067, which states that "Jēmarasa was a flame of doom to the Lord of Mālwa" who took part in the campaign of Sōmēśvara.

The second war of Sōmēśvara I mentioned in the record is his expedition against Chōla, the Lord of Kāñchi. Here also we find a dynastic war between the Chōlas and Chālūkyas. The Chōla adversary of Sōmēśvara at this time was Rājādhirāja who ruled from A. D. 1018 to 1054. According to the present record, while Sōmēśvara was engaged in his Mālwa war, he received a message about the invasion of the Chōlas, upon which he was enraged and became furious. At once he proceeded against Kāñchi, burnt it to ashes, plundered its wealth, took the wife and mother of the Chōla as prisoners, cut off their noses and ears, and captured Kanakāchaḷa. According to some scholars there was protracted warfare between Sōmēśvara I and Rājādhirāja. There are two inscriptions of Sōmēśvara which mention a Chōla war dated A. D. 1047<sup>17</sup> and 1050 respectively. In them Sōmēśvara is said to have conquered Chōla along with Lāta, Draviḍa, Nēpāla and Paññchāla besides Āndhra, Magadha, Konkana and Mālwa<sup>18</sup>. The Nāgai record mentions the conquest of Pallavas by Sōmēśvara and it states that the city of Kāñchi was burnt. The present record, thus seems to refer to the completion of a Chōla war between 1050-1052 A. D. In this connection, it is to be noted that Rājādhirāja attacked Kalyāṇapura in Raṭṭamaṇḍala, when Sōmēśvara was actively engaged in his Mālwa campaign, burnt it, and performed Virābhishēka, and assumed the title "Vijaya Rājendra"<sup>19</sup>. Probably, Rājādhirāja, in this

13. *ibid.*

14. *ibid.*

15. *ibid.*

16. *op. cit.*

17. L.R. 25, p. 98 v.v.

18. *SII*, XI, (i) 86.

19. *Chālūkyas of Kalyāṇi*, Gopal pp. 365-366.

campaign only brought the image of Dvārapālaka to Dārāsūram from Kalyāṇa<sup>20</sup>. Sōmēśvara on hearing the news of the burning of his capital, in retaliation, hotly pursued the Chōḷa to the deep depths of the ocean, plundered Kāñchi and captured Kanakāchaḷa". This fact is supported by the Nagai record. Bilhana also refers to the same event by saying that Sōmēśvara appropriated the Lakshmī (prosperity) of the Chōḷa king and secured her by taking hold of her kāñchi (girdle<sup>21</sup>). In this he was actively supported by the "Telugu-Chōḷa chief Chiddana Chōḷa mahārāja, ruling over Sindavādi who bears the distinctive title "of the great Lord who was the cause of destruction of Kāñchipura"<sup>22</sup>. Probably, it was in this campaign only that Kākatīya Prōḷa, son of Bēta I, took active part, in recognition of which Trailōkyamalla Sōmēśvara offered Anumakoṇḍa as fief to him in perpetuity.<sup>23</sup> The same inscription also states that "Bēta II, son of Prōḷa I was a lion to the elephants" that were the Mālwas and Chōḷa a clear pointer to Sōmēśvara's wars against the Paramāras and Chōḷas. Bēta's active part in the Kāñchi expedition is also known from another record at Pillalamarri in which Barma, is said to have uprooted the tree of Chōḷa king's honour by removing the gates of Kāñchi after a hard fight<sup>24</sup>. This Kāñchi expedition of Sōmēśvara I according to Dr. Gopal is not based on historical facts. According to him "Sōmēśvara did not proceed as far as Kāñchi"<sup>25</sup>. Contrary to the above view, the information supplied by the Khazipet, Pillalamarri and Palampet inscriptions coupled with the burning of Kāñchi and capture of Kanakāchaḷa in unequivocal terms in the present record, lead us to believe that, this was a fact which took place between 1051-1052 A. D. i.e., after the Mālwa war and before the Koppam battle, dated S.976 cyclic year, Jaya, corresponding to A. D. 1054 the last known date of Rājādhirāja.<sup>25</sup> The recently discovered Sanigaram inscription<sup>27</sup> shows that Bēta I did not accompany his master to Kāñchi, as it does not make any reference to the above war. On the other hand his son Prōḷa I seems to have actively helped Sōmēśvara in the Kāñchi expedition by deputing his general Barma to Kāñchi which took place between A. D. 1051- 1052.

The next important point revealed by the inscription under study is the name of the mother of Sōmēśvara. Before mentioning Trailōkyamalla, the record in lines 30-32 ascribes Jayasimha II the titles of "*Tanjāvūra Kanja Kuñjaram*", "*Sapta Mālava dhūmakētu, parachakra kēsari Paramēśvara*" and "*bandēkādaśāvātāram kaliyugadalli*". It then says that to Jayasimha II and his queen Jākayye Mahādēvi

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20. ARSIE, 1908, No.24.

21. *SII*, XI, (i) Nos. 11,8-9, 13.

22. ARIE, 1959-60 App.B No. 115, also Telangana Ins. No. 10 p. 112.

23. *Hyderabad Archaeological Series* No. 13, p. 26 VV 2-4; EHD, pp.332 ff.; also "*The Kakatiyas*" by Dr. P.V.P.Sarthy pp.44; also, *Sanigaram record of Beta I, Inscriptions of A.P. Karimnagar Dt.*, No. 14,

24. *Hyderabad Arch. Series* No. 13 p. 3, V:4. also *LAP Wg.* No. 15.

25. *Chāḷukyas of Kalyāṇi* - Gopal, pp. 179 ff.

26. *ibid.* pp. 170 ff.

27. *EA* Vol. IV pp.6/7 ff.



was born Sōmēśvara (*Śrīmat-Jayasingadēvaṅgam Jākayye Mahādēvi puttī tanage* 11. 35-36). The mention of Jākayye Mahādēvi as the mother of Sōmēśvara is nowhere recorded in his records and it occurs for the first time in the present record. We know of the names of two queens of Jayasīṃha II viz., Suggaladēvi and Dēvaladēvi, the former a Chōḷa princess and the latter a Nōlamba princess.<sup>28</sup> There are two queens by name Jākavve known to us. One is the queen of Tailapa II and mother of Irivabedenga Satyāśraya<sup>29</sup>. She was a Rāshtrakūṭa princess and daughter of Bhammaṭa-Raṭṭa. The other is the queen of Narasiṃha II of Vēmulavāḍa Chālūkyā family, probably sister of Indra III and mother of Arikēsari II, the patron of Pāṃpā. The queen Jākayye of the present record cannot be identified with either of them. On the other hand, we learn from Telugu *Basavapurāṇa*, Suggaladēvi, the queen of Jayasīṃha II was a Śaiva by faith and named her son as Sōmēśvara after the God<sup>30</sup>. From the Balligai record of Jayasīṃha dated Ś.944 (A. D. 1022-23), come two more queens hitherto not known.<sup>31</sup> A recently discovered inscription from Saidapuram<sup>32</sup> in Bhongir taluk of Nalgonda district, A.P. dated Ś.956 (A. D. 1034) belonging to Jagadēkamalla I mentions a Jākabbeya *basadi*. This *basadi* was probably named after the queen Jākabbe who may be identified with the queen Mahādēvi of the Balligai record. If so, her full name would be Jākabbe Mahādēvi as mentioned in the present record. If the above surmise were to be correct, this queen Jākabbe Mahādēvi could in all probability be Jākayye Mahādēvi, mother of Sōmēśvara I as against Suggaladēvi which is based on literary evidence of a later date. However, the lineage of Jākayye or the family to which she belonged cannot be ascertained.

After this, the inscription introduces the donor Chāmarāja, the Lord of Sūvipāka-*agrahāra* situated in the numerical subdivision of Ātukūru-70 included within Sabbi-1000. Chāmarāja, a *mahājana* appearing for the first time is described as "*Samasta guna nilaya, Vinayanidhāma, Nanni Kāninam, Sujana Nārāyaṇa, Vidyāvinōda*" etc., (11-47-49). The record then states that Chāmarāja and his wife Śrī Mārakabbe, who was a *pativrata Kāntābharana*, and *dviṭīya Lakshmī*, made a gift to the temple of Trailōkyā Nārāyaṇa built by them out of reverence and loyalty to their overlord and wishing for the fulfillment of all the desires of their lord Āhavamalla.

In the end, the record contains five Sanskrit verses extolling the beauty and grandeur of the temple of Kīrti Nārāyaṇa which was adorned by a Garuda pillar and Siṃhavyāḷa motif.

28. *SII*. IX (i) Nos. 91,92.

29. *EHD* I, pp.32.

30. V. Venkataraya Sastry, "Bilhana's Vikramāṅkadēva Charita" article in "*Chālūkyas of Kalyāṇi*" pp. 7 ff.

31. No.534 *ARE* 1961-62 pp. 17.

32. *LAP*, Nalgonda Dist. Vol. I p.8.

As regards the identification of the place names mentioned in the record, the following may be noted.

*Sūvipāka* : It formed part of the Kollipāka-vishaya in the Chālukya period. Even today there are several names of villages in the Karimnagar district ending with the suffix *pāka* like Kudurupāka, Mārpāka, Raipāka, Pattipāka, Rēpāka, Joopāka etc. Among them it appears, that the *grāma Sūvipāka* of the present record, on etymological grounds is identical with Joopāka situated in Huzurabad Taluk of Karimnagar district.<sup>33</sup> This seems to draw further support from the fact that the inscription from Saidapuram<sup>34</sup>, Bhongir Taluk, Nalgonda district dated Ś.956 (A. D. 1034) refers to Jūvipākavāḍi while another record from Kolanupāka<sup>35</sup> dated Ś.973 (A. D. 1050) mentions Sūvipāka. From this, it appears that both Jūvipāka and Sūvipāka were one and the same.

*Ātukūru-70* : This numerical subdivision finds reference in an inscription from Rēpāka, Karimnagar district dated Ś.888 (A. D. 966) in the reign of Vēmūlavāḍa Chālukya king Arikēsari II. In the gift portion, it mentions a fief held by Jaina disciples comprising Ātukūru-70 and Pammi-12. There is a village by name Atmakur in Metpalli taluk of Karimnagar district.<sup>36</sup> However, its identification with Ātukuru-70 of the present record is not sure in view of its far off location from the other *grāmas* mentioned in the record.

*Arangālūru* : It is identical with modern Arugulūru<sup>37</sup>, Karimnagar taluk and district situated only about 5 kms. from Karimnagar on Hyderabad road.

*Vacchanūru* : It is identical with Varchhanūr in Nustulapur taluk of Karimnagar district now submerged in the lower Mānēr reservoir.

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33. List of villages in Hyderabad State, No. 72 Huzurabad Taluk, Karimnagar District.

34. *op. cit.*

35. *Select Epigraphs* by P.V.P. Sastry, *IAP*. Kmnr. NO. 5.

36. List of villages in Hyderabad State No. 60.

37. *ibid.* No. 100

*Sabbi-1000* : Sabbi appears as the administrative division for the first time in the Rāshtrakūṭa record of the time of Akālavārsha Krishna III which mentions the gift of a grāma Vankadupulu situated in the Rēpāka-12 of Sabbi by Arikēsari II. The inscription is dated in Ś.885 *Vyaya, Vaiśākha* *su.*15 i.e., A. D. 966<sup>38</sup>. After this Sabbi appears again in the Kurkyāla inscription<sup>39</sup> of Jinavallabha, brother of the great Kannada poet Pampa.

*Sapta Mālwa* : It is not known when exactly 'Sapta Mālawa' came into existence or its geographical connotation. However, it must have included the present day central Malwa plateau including Rajgadh, Ujjain, Shajapur, Dewas, Indore, and Dhar districts<sup>40</sup>.

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38. *IAP. Kmnr.* p 12.

39. *IAP. Kmnr.* No. 3.

40. *Paramāras* by Bhatia, pp. 1 ff.



Narasingapuram Inscription of Trailōkyamalla : First Side

## First Side

1. Svasti Samasta bhuvanāśraya.
2. 'Sri Pṛithvī vallabha mahārājādhirāja
3. paramēśvara parama bhaṭṭarakam Satyā-
4. 'sraya kulatilaka[m] Chāḷukyābharaṇam
5. 'Srīmat Trailōkyamalladēvar=utta-
6. rāpathada Mājavādēśada Dhārānaga-
7. rādhipati Bhōjadēvancm barā(lā)yana
8. mele naḍa dettikādi geldantum kanabhā
9. rṇa\* nikkavana natṭi tatkulāṅganeyaram
10. piḍidu vaidhavya dīkhēyūm koṭṭanthē
11. biṭṭu dhāreyōḷagāgi sapta-
12. Mālavamaṁ pralāyāgni rū-
13. paḍim domde Kolliyōḷsuṭṭu sa-
14. kala vasumatīṭaḷa sapṭāṅga
15. samasta rājyachihnam gaḷum kai-
16. koṇḍu Dhārāpuramaṁ pokku
17. Rājālayadalli biṭṭarppa-
18. nnegam Chōḷana baravam heriga-
19. rbbanda binnadisekkeṭṭa muḷidu-
20. ddīpita kōpānala nāgiyā-
21. spidiṣi daṇḍaddi chōḷikananta-
22. guḷda beṁkoṇḍam budhiyam pū-
23. gisi tadvadhūjana berasu-
24. janeniyam piḍidu koṇḍu nā-
25. sikā'srōtra chhēdam māḍi bi-
26. ṭṭu Kāmchīpuraṁ chōḷanūde neta-
27. nitum māṁniṇṇeyē bhāsmāva-
28. sēsham māḍi chōḷanamāḍi-
29. da kanakāchalāmam sūreḡoṇḍa

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41. From the inked impression

\*reading doubtful

## Second Side

30. Tañjāvura kañja kuñjarañ sapta-
31. Mālava dhūmaketu parachakra
32. kēsari paramēsvaram nārā-
33. yaṇadēvañ bandēkāda
34. sāvatārañ Kaliyugadalli
35. ‘Srīmaj=Jayasiṃgadēvaṃgañ Ja-
36. kayye mahādēvigañ puttitanage
37. mārmala rilleni negaḍḍiḍa rā-
38. ya kañṭhīravañ sakala chakra-
39. va[r]ṭti Chālukya Chakrēśvaram
40. ‘Srīmat Trailōkyamalla dēvaru-
41. ttarōttarābhi vṛiddhi prava-
42. rddhamāna vijayarājya-
43. bhyudaya māchaṇḍrārka mā-
44. samudrāmbaram ēkachhatra-
45. diñ rājyañ geyyuttamire
46. tatprasādānvitam svasti samasta
47. guṇaṇiḷayañ vinayanidhama[m]
48. nannikkāninañ sujana Nārāyana (m)
49. vidyā vinōdam pusibaya darbbuka(da)
50. ‘srīmac=chāmarājanu=āta-
51. na manōnayana priya dharma-
52. patnī yabhinava Gaūrī ka-
53. likāla jāte pa (ti)
54. vrata kāntābhara(ṇa)
55. dvitīya Lakshmī sa-
56. māneya rappa

## Third Side

57. ‘Srī Mārakabbe[m]gaḷum a-
58. tyānta bhaktiyiṇḍa ‘Srī
59. mad Ahavamalla dēvaṃge
60. sarvābhyudayaṃ ishtārtha



Narasingapuram Inscription of Trailōkyamalla : Second Side



Narasingapuram Inscription of Trailōkyamalla : Third Side



61. siddhi yakkamdda parasinarē-
62. 'svaranaṁ pesrōlu Sabbi sāsi-
63. radōlage yātukūrēlpa-
64. itara baḷiyagrahāraṁ sū-
65. vipākeyalli Śrī Trailōkya-
66. malla Nārāyaṇaṁ māḍisi-
67. Svasti 'Sakaṇṇipa Saṁvatsara 'sa-
68. taṁgaḷ ombayinūra yēlpa-
69. ita nālkaneya Naṇḍana saṁvatsa-
70. rada pushya suddha pālīve bṛi-
71. haspativāraduttarāyṇa
72. saṁkrānti mahā tithiyāṁdu Sū-
73. vipākeya prahhu Śī(Śrī) Chāpa (ma)
74. rājannarama rājanuṁ mōḍa-
75. lāgalliya samasta mahā-
76. janaṁ barisi sabhēyo-
77. lani māṇudi tāmbūla 'srā-
78. vaṇaṁgeyye chāmarājana
79. keyyōlu mahājana nā-
80. lvattu gadyāṇa ponnaṁ koṇḍu kā-
81. lgarccchi dhārapūrvvakam hastōḍa-
82. kaṁ geydukkade Chāmarājama mā-
83. rpugonḍa toṇṇeya parikkā (shkā)
84. ra[m]geydu yalli yūra yu-
85. itara disāvaradōlu chāma-
86. rājam\* dēvulakke bittapanna-
87. se geyya nīrnnēlaṁ kammaṁnnūru

#### Fourth Side

88. rāṇaṇa nīrvvāriye naṇḍa-
89. na vanada mattareraḍu mahā-
90. janaṁ dēvulakke bittakisu-

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\* seems not necessary read num=āṇa

91. kāḍa mattarppadinaydu yinta
92. spadākke yagrahāra pāmṅulu
93. vachhunūru kiṛiya saṁgami-
94. ya Aramṅulūrum-inti Chatu-
95. sthanādhi vāsagaḷu mahājanam sākshi | |||
96. Yaśyābja nābhasya gambhīra nābhī
97. paṁkē ruhē samjanitō Virimchi
98. tasyāpika[r]ttum sadanam samarthō-
99. jīyādasau yō bhuvi Chāmarāja ||
100. Garuḍastambha virājitaṁ khachita
101. siṁga vyāḷam uttuṁga tōraṇa lakshmī
102. laḷitaṁ chirambhava svabhōga sthāna
103. vuddhāma Vaishṇavagēyam bhuvi chā-
104. marāja kṛitaṁ āchāndrā[r]kkam āsapta
105. sāgaram āmēru girimdram ā-
106. jalaṇidhiṁ vyāptāvanī maṇḍalamu-
107. bhaya tōbhādiviruddhā śīla
108. rahitaṁ vidyāvinōdaṁ budhā-
109. 'srayan uttuṁgādi Gaṅganāmā-
110. 'srita bhāsvatkīrtti nārāyaṇa-
111. layamaṁ māḍisidaṁ jagam po-
112. gaḷḍinaṁ sadbhaktiyōḷ sūvipā-
113. kēyaṁ dhāmaṁ vinayābhirāma
114. naṁsati dūraṁ vichāra kshamaṁ ||
115. Baredaṁ Padmanābhayaṁ
116. Līkhita[m] Nārāyaṇam ||



Narasingapuram Inscription of Trailōkyamalla : Fourth Side

## 8. THE LINEAR REPRESENTATION OF A TEMPLE ON A LITHIC RECORD

Dr.Y.Gopala Reddy

The subjoined inscription under study is found in the village of Pusulūru, located in the Kurnool tāluk of the same district. It is engraved on a beautifully polished black basalt stone slab found in the temple of Ramalingesvara situated on the banks of Humdri river. The language of the inscription is bilingual both Sanskrit and Kannada. The script of the inscription is Telugu-Kannada of the period to which it belonged. The record is incomplete.

In regard to palaeography and orthography the inscription calls for no remarks. I edit the inscription with the kind permission of the Director, Archaeology and Museums, Government of Andhra Pradesh, Hyderabad. I am extremely thankful to Dr. N. Mukunda Rao, Chief Ephigraphical Officer for not only bringing this epigraph to my notice but also offered his valuable suggestions while preparing this paper.

This incomplete inscription is issued by Cheraku Bollayareddi when he was ruling from his nelaviḍu Kamdanavoḷa. He is styled in the inscription, as *mahāmaṇḍalēśvara*, *sakalasainyādhipati*, *vīra-raṇa-siṃha*, *gāna misara-gaṇḍa*, *nānādātana-vinōda*, etc. A certain Odayādityadēva and his son Tripurāntakadēva mahārāja are also referred to in the inscription under study.

The cheraku chiefs played a significant part in the history of the Kākatīyas of Warangal. The chiefs of this family got their family name after the small town Cheraku, originally a unit consisting of twelve villages situated in the Eruva region. Dr. P.V.P. Sastry observes "It seems the said region extended on both sides of the river Krishna in the Nalgonda and Prakāsam districts. It is stated in the Jammulūru epigraph of the Cheraku chiefs that Eruva Bhīma, a Telugu Chōḍa chief(of Kanduru) granted the Lord ship of Cheraku together with its twelve grāmas in Eruva-maṇḍala to an early member named Kāta owing to which they acquired the family name Cheraku"<sup>1</sup>. The members of the

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1. P.V.P. Sastry, *The Kākatīyas of Warangal*, Hyderabad, 1978. p. 152.

that Rudramadēvi, inspite of her old age led the armies against Am̐badēva and met the fatal end along with her general Mallikārjuna Nāyaka<sup>9</sup>. Thus the date of the Pusulūru record, i.e., A.D. 1288 (one year before the death of Rudramadēvi in the battle field) and the conspicuous absence of the reference to the over-lord of Bollaya reḍḍi unmistakably indicate that Bollaya reḍḍi threw off his allegiance to the Kākatīyas and allied himself with the Kāyastha chief Am̐badēva. It is known from the Gōravankapalli copper plate charter of Rājarudra, the son of Bollayareḍḍi, that the latter might have died before A.D.1293<sup>10</sup>.

The most remarkable and unique feature of the inscription under our study is the linear representation of the temple at the very beginning of the record. This is seldom observed in the inscriptions that are found in the Andhradēśa belonging to early and mediaeval periods. Hence the present epigraph is of immense value and importance.

The line drawing undoubtedly represents a Siva temple. It has *garbhagriha* and *antarāḷa*. It represents a beautiful cross section of a temple. Inside the *garbhagriha* is shown a *līṅga* standing on a beautifully designed and meticulously modelled *pāṇavaḷṭa*. Opposite to the *līṅga* and in the centre of the *antarāḷa* is represented a couchant *Nandi*-the *Vāhana* of Śiva. It is looking at the cosmic emblem of the Lord. It has raised neck, charmingly, designed hump and gracefully ornamented body with various straps. The superstructure or the *vimāna* which is found on the top of the *garbhagriha* is of stepped pyramidal type. It has four tiers and surmounted by a flattened circular *vēdi* and *Kalaśa* final. The inscription on either side of the *vimāna* represented Sun and Moon or crescent. To the proper extreme left of the *garbhagriha* are found cow and calf. The cow is shown standing erect and facing proper right. Infront of the cow and immediate to the back wall of the *garbhagriha* an erect sword is prominently represented. It has a big blade, curved end and a straight handle. The most important feature of this linear representation is the temple. The inscription belonged to the last quarter of 13th C.A.D. and hence the linear-temple model also belonged to the same period. Let us now search for the extant models that can be assigned to the thirteenth century A.D. akin to the linear temple model carved out at the beginning of the inscription under our study.

The Kākatīyas of Warangal ruled the Andhradēśa from the 10th Century A.D. to the first quarter of the fourteenth century A.D. They were not only redoutable generals and administrators but also great builders. The temples erected by them are sprinkled through out the length and breadth of the present Andhra Pradesh. The Kākatīyan architects paid special attention to enhance the beauty, loftiness and the grandeur of the temples by raising *samunnatasya śikhara*s. The picturesque

9. *Ibid.*

10. *Ibid.* p. 153.

11. *HAS.* No.13, pp. 13, 34, 66 ff.

descriptions of temples that are found in the Kākātīyan inscriptions bear evidence to it<sup>11</sup>. The superstructure of the Kākātīyan temples presents an amazing variety. The examples of the stepped pyramidal superstructure closely akin to the stepped pyramidal *vimāna* that is noticed on the top of the *garbhagriha* of the linear temple- model of the present lithic record are found in plenty in the Kākātīyan temples. The Mallikārjunasvāmi temple at Srisailam, the Chchāyāsōmēśvara temple at Pānugal, the Jangamēśvara and Viṣṇu shrines in the Warangal fort, the temple located near the foot of the hillock at Nagunūr, the *trikūṭālayas* found at Koṇḍiparti and Vilāsāgar and some other temples found at Pālampet, Rāmakrishnapuram, Chandravalli, etc., are the best examples of this type<sup>12</sup>.

The stepped pyramidal superstructure of *Vimāna* consists of tiers of diminishing type. Here tiers and recesses are arranged alternately. Three principal types of these tiers are noticed in the Kākātīyan temple. This classification is based mainly upon the shape of the receding and diminishing tiers or *phamsanas*.

### Type I:

In this type, the tiers are decorated with roll-like terminations. This is very well illustrated by the stepped pyramidal superstructure of a temple situated at the foot of the hillock in the village of Nagunur<sup>13</sup>.

### Type II:

In this type the tiers of the pyramidal superstructure are decorated with graceful *cyma recta* terminations. The Kākātīyan temples found at Pālampet, Warangal fort, Pānugal, etc. are the best examples to illustrate this type of tiers.

### Type III:

The most interesting feature of this type of stepped pyramidal superstructure is the conspicuous absence of recesses in between the tiers. The Kākātīyan temples having this type of superstructure are found at Kondiparti, Vilasagar, Ramakrishnapuram, Warangal fort etc.

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12. P.V.P.Sastry, *Śrīśailam. Its History and Cult*, Hyderabad 1982, plates; Y.Gopala Reddy, 'The Exterior Architectural and Artistic Embellishment of the Kākātīyan temples', *Ithas*, Journal of Andhra Pradesh Archives, Vol. VIII No.1, 1980, Fig. 16

13. *Ithas* vol. VIII-fig. 16.

The superstructure or the *vimāna* of the linear temple model under our survey sharply differs from the above referred types. The edges of the tiers or the *phamsanas* are having neither the quardrantal nor roll-like nor *cyma recta* terminations. They have got slightly slanting edges. Thus the present temple model presents a new type of stepped pyramidal type. To some extent it is very close to the Nagunur example. But, like type I and II, prominent recesses are arranged in between the tiers.

Thus the Pusulūru epigraph has got the political and architectural importance. Politically it confirms that Bōlayapati of Tripurāntakam record is none other than Bollayareddi, the friend and ally of Āmbadēva and enemy of Rudramadēvi. Architecturally, the linear representation of the temple found on the top or the beginning of the inscription represents a new type of stepped pyramidal superstructure that was in vogue in the Kākatiya period.

## TEXT<sup>14</sup>

1. <sup>15</sup> Aganitagunadhāmādhyaē tāmēka dhīmān-suru- - -
2. ni dhāmāyasya maḷissa sōmō || Nigama vinutirāgaḥ Pārsvatī prāṇa nā-
3. thaḥ praṇāmād=amarayōdham pātuvō Mallināthaḥ || Yēna sāhlāda
4. nissārat-paṭu mahām sūtkāra vātārhati || Prādyat sāgara bīṃdu brum-
5. dalaharīm kshōṇī vadhū pāninā | (||) Nyastām ni-stala  
maukikāvalim-ivōdvāha
6. svahatyutsavē krīḍā krōḍatanustanōtu nṛhariḥ śrēyāmsi bhūyāmsi vaḥ ||
7. <sup>16</sup> Svasti Śrīman mahāmaṇḍalēśvara sakala sāinyādhipati  
vīraranasīmha gānamīsara-
8. gaṃḍa nānā dāna vinōdi Cheraku Bollayreddiyaru kaṃḍa-  
navolala nelavīdīnōlu su-
9. kha saṃkathāvinōdadīm rājyaṃgeyv (yu) ttire tadrājyadōl  
Odaya nripati putrē Ti-
10. ppabhūpēbjasō tri dharanī mudita hāsē śāsati Śrinīvāsē | Ulavamāditi
11. jīrṇnam mallināthasya gēham tadamalapada bhaktō Nāra  
yamātya varyyah || Svasti-
12. śrīman-mahāmaṇḍalēśvara Odayādityadēva suputrakula  
pavitra Ātrēya gōtra mām-
13. ḍalika dharanīvarāha saṃhṛta ripu vyūha arirāya  
hrudaya nighāta balla (va) Vēm-
14. gī Tribhuvanamalla maṃḍalika malavaragaṃḍa baṃḍita ripu-  
shaṃḍa Chālukya nārāya-
15. ṇa nītipārāyana Tripurāmtakedēva mahārājaru prussulūralu su-
16. khasaṃkathā vinōdadīm rājyaṃgeyv(yu) ttire tat-pāda padmōpajīviyappa Bommise-
17. tti tanūbhava kātāmāmbikā garbbha saṃbhava nāḍa peggaḍe Nārāyana-
18. Setti [||] Svasti śrī śakavarshaṃgaḷu 1210 neya Sarvvajitu saṃvatsarada.

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14. From the inked impression supplied by the Chief Epigraphical Officer.  
 15. Expressed by the three auspicious symbols.  
 16. Expressed by the auspicious symbol.



## 9. THE KANDUKŪRU EPIGRAPH OF KĀKATĪYA PRATĀPARUDRA'S TIME

*Dr.P.V.Parabrahma sastry*

The subjoined inscription is incised on three sides of a stone pillar lying near the old Siva temple in the Kandukūru village, Dēvarkonda taluk, Nalgonda district. The record is in Telugu characters of the period to which it belongs. It is Telugu prose excluding the imprecatory verses which are in Sanskrit verse. The record is in a state of good preservation and writing is very legible. It is also free from too many mistakes.

Palaeographically the record contains the vowels a, ā, ī, ū, o, and ̄. No distinction is made between secondary form of the short and long i, e, and o and ̄.

As regards the orthographical peculiarities, the consonants following *rēpha* are usually doubled and the *rēpha* is still denoted on the top of the letter as *valapala gilaka*. *Visarga* in the Sanskrit portion is denoted by two dots instead of two small zeros. The *anusvāra* followed by *n* is, not strictly changed to *n* as noticed in the word *chinnam* (line 47) which is generally written as *chinnam*.

The inscription begins with the mention of Kākatīya Pratāparudradēva mahārāja, the lord of Anumakondapura, the devout worshipper of the lotus divine feet of Svayāmbhūdēva, who was ruling the kingdom from Ōruṅgallu as capital (*modalipattana*). In the Śaka year 1238, on the first day of bright fortnight of *Jyēṣṭha* in the cyclic year Anala the week day being Thursday, it is stated, the *Aṣṭādaśa prajas*, i.e., the eighteen village communities, and the *Karaṇas* of Kaṁdukūru grāma, with the consent of the king (*svāmi*) made the (following) gift of taxes (*pannu*) for the *aṅgarāṅga-bhōgas* of the god Rāmanāthadēva of Kaṁdukūru.

1. One *chinna* on each *maraturu* of wet land lying behind the tanks of Kaṁdukūru village, including *sthāna-mānyas*.
2. One *chinna* on each *maraturu* of Dēva-brāhmana *vṛttis*.
3. One *chinna* on (each) *magga* (loom).
4. One *addugu* on (each) *māla-magga*.

5. One *chinna* on (each) *dāntu* (flock of sheep of the shepherds).
6. One *chinna* per head by the *bañtus* (warriors) from their *jīta* (salary).
7. One *chinna* per house by the *Kōmaṭis* (merchant caste).
8. One *chinna* per oil-mill by the owners of the oil mills.

Here mention is made of one *dēva-gānuga* or the oil mill of the temple, which it seems, is exempted from the levy.

9. Two *chinnas* and *adduga* (per house?) by the washermen.
10. Two *chinnas* (per house?) by the *Kanumarōjus* (*Kammaris* or *smiths*).
11. Two *chinnas* (per house?) by *Vaddaga-ōjus* (stone-cutters).
12. Two *chinnas* (per house?) by *maṅgaṭōjus* (Barbers).
13. One *chinna* per wheel (*sāre*) by the potters.
14. Two *chinnas* and one *addugu* (per house?) by the *niruvīdḥu* of the tanks (those who let out water from the tanks for irrigation purpose).
15. Two *chinnas* and *addugu* (per house?) by the *mādigas* (cobblers).
16. Two *chinnas* and *addugu* (per house?) by the *īdagas*- (toddy - tappers).
17. One *chinna* per each *penamu* of uppu (salt).
18. One *māda* and three *addas* on *tūnu-nāya* on the sale by Vyavahāri.
19. Two *mādas* by the *addavatta-sūñkas*.
20. Two *mādas* by *tūmunāyam-vāru*
21. Two *chinnas* and *adduga* by the *chopparis*
22. A *vṛtti* of one *maruturu* of wet land irrigated in two seasons behind *Rudrasamudra* (tank).
23. One *visa* per *māda* on the income of *ari*
24. One *tūnu* out of the king's share which is paid in kind on the dry lands.
25. One *chinna* per *kaṁpati* (or furnace) by the *agasālis* (gold smiths).

Then follow the usual imprecatory verses which are six in number. The record concludes with the Sanskrit verses which is a benediction of Vīrarudra-nṛpati praising the god Rāmeśvara, i.e. the presiding deity of the temple to which the above gifts are made.

Pratāparudra who is also mentioned as Vīrarudra in the concluding verse was the last Kākatiya king who ruled the Telugu country from A.D.1289 to A.D.1323. The date of the inscription is stated to be the first day of the bright fortnight of Jyēṣṭha-māsa in the śaka year 1238, week day being Thursday represented by Gu.(Guruvāra). According to S.K.Pillai's *Indian Ephemeris* it

corresponds to 23rd May, 1316 A.D. the week-day being Sunday and not Thursday as stated in the record. With similar discrepancy if the indistinct cyclic year is read as Ānamda it would be 16th May, 1314 A.D. Thursday, the Śaka year being 1236 but not 1238 as stated in the record. Generally the cyclic year Anala is called Nala and very rarely as Anala. On the preceding new-moon day there occurred a solar eclipse and the possibility of this date as the time of the record cannot be ruled out. But as no eclipse has been mentioned in the record we have to take tentatively the former day only that is 23rd May, 1316 A.D. as the date of the record.

The importance of the record lies in the information it furnishes regarding the system of taxation and the mode of diverting the whole or part of that income which is originally due to the king's exchequer to the local temple. Taking the latter aspect, it is very interesting to note that the local communities (*aṣṭādaśa-praja*) along with the *Karaṇas* or the local officers concerned in the duty of tax i.e. collection obtained the king's permission (*svāmy-anumata*) for appropriating the tax due to the king for the temple. Otherwise there is no need to obtain the king's permission and make the *Karaṇams* witnesses. It is not clearly stated whether the whole amount or a part of the tax due from the village is donated to the god. But it is certain that no additional levy was imposed on the villagers on this account. The *karaṇams* have to set apart the said amounts to the temple and credit the remaining dues to the king's account. Thus this is an example how in those days the local communities of a village can appropriate the taxes due from the village to a public institution of the place. It is also implied that the headmen who represents the various communities take the responsibility of collecting the amount from the *Karaṇams* and utilise the same for the temple. The procedure is very much like the function of the present *pañchāyati* system.

The other aspect is more important, because we know from this record several sources of income for the royal exchequer. Out of the twenty-five items mentioned above No.22 is a land gift for *ṛitti* and No.24 seems to be a gift in kind, probably one *tūmu* of grain out of the yield from the dry lands. All other items are monetary gifts, the denominations, being *chinnamu*, *aḍḍuga*, *māḍa* and *viśa*. *Māḍa* is the highest denomination of the period and it is also called *gadyāṇa* and *nishka*; *aḍḍuga* is half the value of *rūka* probably the basic monetary unit in those days. It is a silver coin and ten *rūkas* make one *gadyāṇa* or *māḍa* which is a coin in base gold. *Viśa* is the sixteenth part of *rūka*. About *chinna*, there is difference of opinion. It generally represents during the Kākatiya period a small gold coin weighing four *guṇja* seeds and such ten *chinnas* make one *gadyāṇa*. In other words one *chinna* is equal to one *rūka* in some cases only, whereas in some other cases 12 *chinnas* make one *gadya* weighing 48 *ratīs* or *guṇja*. Coming to the itemwise description.....

1. *Maraturu* is an old term of land measure occurring generally in Telugu and Kannada inscriptions and *nivartana* is its Sanskrit equivalent. We have no knowledge about its exact extent in

terms of the present land measurement. In the present case the word is used as measure of the wet lands only. The *sthāna-mānyas* are the lands assigned to Devasthānas, with certain tax remissions. Such lands referred to in the present case might have been the lands assigned to other temples.

2. *Dēva-vṛittis* and *Brāhmaṇa-vṛittis* are those lands assigned to temples and *brāhmaṇas* for a set purpose like the services in temples and teaching in public institutions. The levy is to be collected from the holders of such lands also.

3. It is a tax on *magga* or hand-loom at the rate of 1 *chinnamu* per loom.

4. *Māla-magga* seems to be the loom on which the woollen blankets are woven. This is generally occupation of the Kurumas, probably a sub-caste among the *gollas* or shepherds.

5. *Dāṇṭu* is a Telugu word which means a group. In the present case it is a group of sheep (or *manda*).

6. *Baṁtus* are the soldiers who are professionally recruited for the armies of the king or his subordinates. They are generally paid in kind or cash, occasionally granted lands also.

7. Meaning clear. Here the house of a merchant is taken as unit for the purpose of taxation.

8. While mentioning the oil mills it is specified that one *Gānugu* or oil-mill belongs to the *dēvara* which implies that it is not to be included for the purpose of taxation.

9. Washermen.

10. The smiths.

11. Stone-cutter.

12. The barber.

All these have to pay profession tax at the rate of two *chinnas* (per head) who takes it as profession. Or as no unit is specified in these cases it seems to be reasonable to assume that each house of the artisans is to be taken as a unit.

13. Potters have to pay at the rate of one *chinna* per wheel as tax on industry.

14. *Cherva-nīru-vidlu* are those persons who maintain the tanks and let out the water for irrigation purpose. Generally these people are allotted some lands called *dasa-vandha-mānya* or some

part of the yield on the lands.

15. Mādugulu have to pay profession tax at the rate of two *chinnas* and one *adduga* per house.

16. *Idigas* or the toddy-tappers have to pay profession tax at rate of two *chinnas* and one *adduga* per house.

17. Salt-manufacturers. The meaning of *uppu-penamu* is not clear. Perhaps the salt manufacturers have to pay one *chinna* per each *penamu*. We have no idea as to what kind of salt was prepared in the village in those days, *chaundu uppu* or common salt?

18. *Tūmu-nyāya-ammakamu* is the sale of the right for measuring the grain in a village or market for a period of one year normally. The *vyavahāri* or purchaser of this right (*gutta-gādu*) has to pay a tax of three *addas* to the temple. These *vyavaharīs* were generally *settīs*.

19. The contractors of the market yard (*addavattu*) have to pay certain (*suṁka*) tax to the king out of which 2 *māḍas* are to be given to the temple.

20. Those who purchase the lease of collecting *tūmunyāya* that is, the Government share of grain from the fields are called *tūmu-nyāyaṁ-vāru*. They have to pay two *māḍas* to the temple.

21. The meaning of Chopparu is not clearly understood. He is perhaps the *Choppari*, who knew the various approach ways to the village and maintains them. Perhaps he might have been also granted some *ṛitti* or income in kind by the village.

He is like *tālari*. It is doubtful whether such servant was appointed in every village during the Kākatīya period. As *tālari* is not mentioned among the tax-payers in the record, both the terms perhaps mean the same.

22. Land gift.

23. Out of the general tax or *ari* payable to the king one *viśa* per each *māḍa* is to be given to the temple.

24. On dry lands, out of the king's share of grain one *tūmu* is to be given to the temple. This is perhaps out of every *Khanduka* or *putti* of grain collected as Government share.

25. The goldsmiths have to pay one *chinna* per furnace as tax on industry.

All these taxes are to be paid probably once in a year, as in the case of other taxes. This inscription thus enables us to know some of the minor items of taxation during the Kākatiya period. Some of the major sources of income to the royal exchequer like *Paṅgamu*, *Tappu*, *Kari*, *Kolchu*, *Pannu*, *Kānika*, *Pullari*, *sādamu*, *suṁkamu*, *Talāri-kānika*, *Pullari-kānika* and *darisana-kānika*, are mentioned in the Salakalavīdu epigraph of the same king datable to A.D.1317.<sup>1</sup>

Besides Kāṁdukūru, the find spot of the epigraph, other places mentioned in the record are the towns Anumakoṇḍa and Ūrugallu two neighbouring well known capitals of the early and later Kākatiya rulers respectively.

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1. Above, volume. IV p.123.

## TEXT<sup>2</sup>

### First side

1. Svasti 'Śrī samasta bhuvanādhīśva-
2. ra svayaṁbhu dēva divya 'śrī pā-
3. da padmārādhaka Anumakoṁḍa pu-
4. ravarādhīśvara Kākatīyya Pratāpa Ru-
5. dradēva mahārājulu Ōruṁgallu
6. modali paṭṭaṇaṁbugā sukha samka-
7. thā vinōdaṁbuna pruttivī (pṛthvi) rājyaṁbu-
8. sēyuchumḍaṁgānu Svasti 'śrī jā-
9. takābhyudaya 'sakavarushālu
10. 1238 agunēmtti [a]na[la] saṁvatsa-
11. ra jyēṣṭha 'suddha 1 gu Kaṁdukūri Rā-
12. manāthadēvara aṁgaraṁgabhogānaku
13. Kaṁdukūri aṣṭādaśa prajānu karaṇā-
14. lunnu svāmyanumatānaṁ pannu vi-
15. ḍichimḍi Kaṁdukūri cheruvula vena-
16. ka kāluvala Ūḷa[sarvavamaṇa]nīrunḷa
17. lōnu stāna mānyāla sahitamai
18. maṇaturuna chinnaṁ Dēva brā-
19. hmaṇa vṛttulānu maṇaturu-
20. na chinnaṁ maggāna chinnaṁ mūla ma-

### Second Side

21. ggānanu aḍḍugu gollavāru
22. Dāṁṭunānu chinnaṁ baṁṭu
23. vāru jītānanu tala chinnaṁ
24. kōmaṭivāru imṭa chinnaṁ gā-
25. nlavāru gānuguna chinnaṁ dēvaganu-
26. gu okaṭi chākulavāru reṁḍu chinnā-
27. lu naḍḍugu kanumarōjulu reṁ-

28. [-] chinnālu vaḍḍagōjulu remdu-
29. [-nnā]lu maṅgalōjulu remḍu chi-
30. nnālu kumarisāre chinnaṁ cheṛvu-
31. nīru vīḍlu remḍu chinnālu naḍḍugu-
32. māḍigulu remḍu chinnālu naḍḍugu-
33. idaḡulu remḍu chinnālu naḍḍugu
34. uppuṁbenamuna chinnaṁ tūmu-
35. nāyaṁ ammakamu baḍini vyava-
36. hāri muyyāḍa aḍḍavatta-
37. suṁkhāla valna remḍu māḍalu
38. tūmunāyaṁvāru remḍu
39. māḍalu chopparu remḍu chinnā-
40. lu naḍḍugu Rudra samudramu ve-
41. naka vṛittinīrunēla iruḡarūṁ-
42. bāra maṛaturu im̐tava-
43. tṭu āchaṁdrār̥kka sthāi ai chelli-
44. di || aribāḍini māḍa vīsaṁ
45. velivolāna āyabaḍini
46. vanya tūmu agaṣālalu
47. kuṁpatiniṁ jiṁnaṁ [l\*]

### Third Side

48. Sāmānyōyaṁ dharmmasētu-
49. nr̥(r)pānāṁ kālē kālē pālani-
50. yō bhavadbhi [h\*] sarvvān=ētān=bhāvina.
51. ḥ pārthivēṁdrān-bhūyō bhūyō
52. yāchatē rāmachaṁdraḥ || [1\*] Shasṭīrvva-
53. rsha sahasrāṇi shasṭīrvvarsha 'satānicha
54. vasaṁti narakē ghōrē dēvadravyāpa-
55. hārakāḥ || [2\*] Sva dattāṁ (ttāt)dviguṇaṁ pu-
56. nyāṁ paradattānu pālanaṁ paradattā
57. [pahā] rēna svadattaṁ nishphalam bhavē-



58. t [11] [3\*] Śāstrēshu nishkṛu (kṛ)ti dṛshtā ma-
59. hāpātakeṇāṁ api | dēvadravyāpaha-
60. rttu stu nishkṛu (kṛi)tirnnakadāchana || [4\*] svada-
61. ttām paradattām vā yōharē-
62. ta narādhamah | prāpayatyāsu nara-
63. [ka\*]m svakulanyēka vimśati || [5\*] Daśavarsha . . .
64. sahasrāṇi svarggē tiṣṭ (shṭha)ti pālakah
65. apaharttānumamāntācha tānyē-
66. va narakē va (sē)ti | [6\*] Bhūyādayam
67. bhuvanamaṅgala nāma dē[dhē]yō Rā-
68. mēśvarastu hina bhūda (dha)rajā sahā-
69. yaḥ Śrī vīrarudranṛipatēraṇiśam
70. vibhūtyai Chūdāmaṇikṛta hi-
71. māmsu rahina bhōgaḥ || [7\*]

## 10. THE BEZAWĀDA STONE INSCRIPTION OF PARĀNTAKA CHŌLA

Dr. M. Krishna Kumari

In the present paper an attempt is made to study in detail the Bezawada stone inscription of Parāntaka Chōla<sup>1</sup> and to discuss fully the various problems arising from this record. It has been suggested by Dr. V. Yasoda Devi<sup>2</sup> and late Mr. B.V. Krishna Rao<sup>3</sup> that the king mentioned in the inscription was Kulōttuṅga I and it was issued in his regnal year. The Government Epigraphist opined that the record was issued in the 5th regnal year of Parāntaka Chōla and in the 46th year of Śrī Permmnadidēva.<sup>4</sup>

Parāntaka Chōla, the son of Kulōttuṅga I by Rājēndra Chōdi,<sup>5</sup> governed Āndhradēśa for a time as a Viceroy under the rule of Kulōttuṅga I, the first Chālukya-Chōla ruler. Excepting the record under study, the rest of the lithic records of Parāntaka Chōla are found at Drākhārāma, and Bhīmavaram.<sup>6</sup>

The record under study is inscribed on a pillar of the ruined Kanakadurga maṇḍapa at the foot of the Īndrakīla hill at Bezawada, Krishna District, Andhra Pradesh. The record consists of 33 lines. The characters are of later Telugu-Kannada variety palaeographically assignable to 12th century A.D. The language of the record is Telugu verse and prose. *Kaṇḍa*, *vṛitta* and *gīta* meteres are used in the record. The inscription is important in more than one respect. The record does not register any gift of donation but incorporates valuable information relating to the conferring of the *raḍḍikam* of Bezawāda to the Māṇḍalika chiefs of Telugu-Pallava family. The inscription starts with mentioning the name of Śrī Parāntakadēva with his eastern Chālukyan epithets- Śrī *Sarvvalōkāśraya* Śrī *Vishṇuvardhana mahārājulu* and *Tribhuvanachakravartin*. The 5th victorious regnal year of Parāntakadēva falling in the

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1. *S.I.I.*, Vol. IV No. 737.

2. *J.A.H.R.S.*, Vol. XXI, p. 83.

3. B.V. Krishna Rao, *Eastern Chālukyas of Vēṅgi*, p. 464.

4. *A.R.E.* of 1959-60 p. 23

5. Cp. No.1 of 1965; N. Ramesan- *Studies in Medieval Deccan History, Copper Plate Inscriptions of the State Museum* Vol. III, 1972.

6. *S.I.I.*, Vol. IV No. 1384, 1296, 1248, 1269, 1017; *E. Ind.*, Vol. VI p.No.219, *A.R.* No. 473 of 1893.

Śaka year 1037 (Manmatha) is mentioned. After the māṇḍalika chief Bēta, Boddana is stated to have obtained the *raddikam* of Bezawāda from the son of Rājendra Chōḍadēva. A long *prasasti* of the Telugu-Pallavas is mentioned in the record. It starts with *sakalaparama vaṁsōdbhava, bhāradvājagōtra, khatvāṅgadhvaṇa, vṛṣabhaśāñchana, kāñchīpuravara, pallava kulatilaka, pādāmbujasēvita, annuvakāmakula, sāhasārjjuna, saṁgrāmarāma, chālukyānainkākāra, paramaṇḍala cūrakāra*. Then *mahāmāṇḍalika* Bhīma, the younger brother of Boddana is compared with Māṁdhāta and Yayāti in his valour.

In the second half of the record (11.24 to 33) reference has been made to the Śaka year 1046 (cf. *dēvara divya sa[hasa]varshaṁbulu 46 gu śrāhi*) corresponding to 1124 A.D. In that year *rājādhirāja rājāparamēśvara paramabhāttāraka ravikulatilaka Satyāśraya vaṁsya Chālukyābharana Śrī Tribhuvana Chakravartin. Śrīmatpermmānadidēva*, being pleased by the valour of mahāmāṇḍalika Bhīma, conferred on him the *raddikam* of Bezawāda. In the last verse of the record some part of which is damaged, the chronogram- *rāsodadhi vāyu pathēṁdu* equivalent to Ś. 1046 (=1124 A.D.) is recorded.

Some of the titles of Parāntakadēva mentioned in the record under study are new and they do not figure in the other records of the viceroys. The supreme titles such as *Tribhuvana Chakravartin* and *Rājasarvajña* were assumed by him in the present grant. As none of the other viceroys of Vēṅgi assumed such significant titles and dated their records in their own regnal years as Parāntaka, it may be supposed that he is the heir-apparent to the Chālukya- Chōla throne.<sup>7</sup> The son of Rājendra Chōḍa who conferred the *raddikam* of Bezawāda on the Telugu-Pallava chief is identified with the Chōla king Rājamahendra (A.D. 1060-1063), the son of Rājendra II (1052-1064) by Dr. V. Yasodadevi<sup>8</sup>. But this identification is not reasonable. Kulōttuṅga I had the princely name Rājendra Chōḍa; hence his son may be identified with the reigning Viceroy of Vēṅgi i.e. *Parāntaka Chōla* in whose regnal years the record is dated falling in Ś.1037 (A.D. 1115) and in Ś. 1046 (1124 A.D.) Similarly, the title *Rājasarvajña* refers to Parāntaka Chōla reigning at Jananāthapura and not to Vikramachōla as suggested by Dr. V. Yasoda Devi.<sup>9</sup>

The main interest of the record lies in the dates given therein. The year 46 is mentioned after one thousand years in the second half of the record. But it was supposed by Mr. B.V. Krishna Rao<sup>10</sup> and Dr. V. Yasoda Devi<sup>11</sup> as the regnal years of Kulōttuṅga I. The Government Epigraphist<sup>12</sup> identified the king mentioned in the record with Vikramāditya VI on the basis of the term *Satyāśraya*

7. Except Rājārāja Mummaḍi Chōḍa whose 2nd regnal year is mentioned in the Ellore Copper Plate record (*A.R.E.* 1921-22 p. 97) and the other Viceroys dated their records in the regnal years of Kulōttuṅga I.

8. *J.A.H.R.S.*, Vol. XXI, p. 82.

9. *Ibid.*, p. 83.

*Vaiṣṇava*. But *Permmāṇaḍidēva* can be identified with the Chālukya- Chōḷa ruler, Vikrama Chōḷa (A.D. 1118-1135.) reigning at that time. Though Vikrama Chōḷa begins to rule the Chālukya- Chōḷa empire from A.D. 1118, his records do not appear in Āndhradēśa till the year A.D. 1126.<sup>13</sup> On the other hand, the lithic records of the period are found to be dated in the Chālukya Vikrama era.<sup>14</sup> This shows that during the early years of the reign of Vikrama Chōḷa part of Āndhradēśa was under the sway of the Chālukyas of Kalyāṇa. The epithets that the "King belongs to the family of Satyāśraya and *ravikula-tilaka*" apply easily to Vikramachōḷa, the son of Kulōttuṅga I, who is an eastern Chālukyan prince and the great ruler of the Chālukya-Chōḷa empire, than Vikramāditya VI who was never referred to in his records as *ravikulatilaka*. The name *Permmāṇaḍidēva* might have been the respectful term used to refer Vikrama Chōḷa. In the Pithapuram Pillar Inscription of Mallapadēva,<sup>15</sup> dated S.1124 (1202 A.D) the same king is referred to as Tyāgasamudra and not by his personal name, Vikrama Chōḷa. Moreover, if the record is dated in Kulōttuṅga I's 46th victorious regnal year, it could have been mentioned in the beginning of the record, along with the name of Parāṇtakadēva but not at the end of the record.

With the help of the present record and an undated stone record at Yenamalakuduru<sup>16</sup>, Krishna District, the genealogy of the early Pallava ruler can be fixed. The present inscription provides the name of three māṇḍalika chiefs. They were Bēta, Boddana and his younger brother Bhīma. The Yenamalakuduru<sup>17</sup> record states that Kēta and Tammubaṅgi were the brothers and Tammubaṅgi got two sons by Bādama namely Boddana and Bhīma. The present record shows that Parāṇtakadēva gifted the *raddikam* of Bezawāda of Mahāmāṇḍalika Boddana after his paternal uncle Bēta (or Kēta) in the year A.D. 1115. Subsequently, the same had been given to his younger brother Mahāmāṇḍalika Bhīma by Permmāṇaḍidēva, who may be identified with Vikrama Chōḷa in the year A.D. 1124.

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10. B.V. Krishna Rao, *Op.Cit.*, P. 464.

11. *J.A.H.R.S.*, Vol. XXI, p. 83.

12. *A.R.E.*, of 1959-60, p. 23.

13. K.A.N. Sastri, *Cōlas*, 2nd edition (revised), p. 343.

14. *S.I.L.*, Vol. IV Nos. 1228, 1212, 1311, 1310, 1308, 1356, 1357, 1358;

*Ibid.*, Vol. VI No. 193, 112; *Ibid.*, Vol. X, Nos. 25 and 26.

15. *Ep. Ind.*, Vol. I V. No. 33.

16. *S.I.L.*, Vol. VI No. 100.

17. *Op. Cit.*

Thus, the present record sheds new light on some of the political events that took place during the last years of the reign period of Kulōttuṅga I and the early part of the reign of Vikrama Chōḷa. The importance of the present record under study lies in the fact that, this is the earliest stone record of Vikrama Chōḷa in Āndhradēśa after the successful restoration of the country from the Chālūkyas of Kalyāṇa, as it is dated in the year A.D. 1124. It also gives us more information regarding the prominent role played by Parāntaka Chōḷa in Āndhradēśa as the Viceroy of his father, Kulōttuṅga I, , as the inscription is dated in the regnal years of Parāntaka Chōḷa alone.

1. Svasty [|\*] Śrī sarvvalōkāśraya Śrī Viṣṇuvardhanamahārājulu dribhuvana chakra [va\*]rti-
2. Śrī Parāmttakadēvara pravarddhmāna vijayarājya saṁvatsarambulu 5 gu srā-
3. hi sakavarshāmbulu 1037 gu nēmti manmatha saṁvatsarambuna rājasarvvajñu-
4. ṇḍu Jananāthapurāmbuna rājyābhivarddhana[kōm] sukhaṁbuna [rā]jyaṁbu sēyu-
5. chuṇḍi tana yanvaya kāmpulainavāri sakalaparamavaṁsōdbhava Bhāradvājagōtra [kha]-
6. tvouṁggadhvaḥ vṛishabha lāṁchchana Kāṁchchīpuravarē.....Pallavakulati-
7. laka pādāmbuja sē[vi]ta annuvakāmakula.....nōḍi-
8. vaḍi sāhasārjjuna saṁgrāmarāma.....chālukya-
9. nāṁkkakāra paramaṇḍalachūrakāra pati.....jamuṇḍai
10. na Śrīmanmahāmaṇḍalika Bōdda[na].....kallartti-
11. lō Karttipalli Yalamīṇḍa Bejavā[ḍa].....
12. ||[Kaṁḍa]|| [Rā]jēmdrachōḍadēva tanūju.....narapāla sēkha-
13. runichē rājityasu Bētarāju.....lupālu-
14. [ku] Bēta rājamahēmdruchē nāpuramddara.....tā-
15. khila kīrtti[chē] Bejavāḍa raḍḍikamunu.....saluvatti-
16. pratipannikalu [|va|] Viśēsha padārtthāmbu.....himāspadu
17. lai maṇḍalika Boddanḍunum dammu.....
18. [ka]jmbu rājyaṁbu sēsi maṇḍalika Boddanḍu.....ttikalunḍu
19. Vri [|Ātani tammunḍanvaya viyattala mitruṇḍasēsha diktataḥkyāt yaśōrtti Bhī[ma]-
20. ṇḍu sukha sthiti rājai yabdhivēshthita kshmatāla nāthulella narigāmpula māḍki
21. na tīruvetṭa Māmāḍata Yayāti Vēṇunrga dharmmajulaṭlati pragalbhuṁḍai-
22. ||Gī|| Paramahīśulu bhaktulai baṁppaṁ banulu sēyuchunḍamggam-dapanu-
23. rasmiyunuṁgāḍpu cho[rehchi] nachchona tanayājña so[chchi] veluṁgu bhūmiyellanu-
24. baṁggena Bhīmaṇḍēle [| Svasti samastabhuvanaśraya rājādhirāja rājaparamē-

18. Text from *S.I.I.*, Vol. IV. 737.

25. svāra paramabbattāraka ravikulatilaka satyāśrayavām[sya] Chālūkyābharāṇa-
26. Śrī Tribhuvanachakravartī Śrīmat Permmāṇadīdēvara divya sa[hasra]varsha-
27. m̐bulu 46 gu śrāhi śrī Vemgidēsa Chālūkyā.....kakāra parama-
28. ṇḍala chūrakāra patidēva [gurudvijabhaktulaina]kurumarāja-
29. muṇḍaina mahāmaṇḍalika. Bhīma.....laku mechchi Bejavāda-
30. raḍḍikambu dayasēsina || vṛitta..... || rāmbulu rasōdadhi-
31. vāyupathēm̐du sām̐khyagā.....=bejavāda-
32. raḍḍikam baripura Bhēdirāja Paramātmunichēm̐ baḍasen- ravīndulu-
33. nu dharāṇiyunāmburāsulu sadāgati mārggamugalgu nām̐ttakunu ||

## 11. TWO INSCRIPTIONS FROM PITTAGADDA

Dr. C. Somasundara Rao  
&  
Sri N. Markandeya Sarma

The two subjoined inscriptions come from the village Pittagadda, Chodavaram Taluk, Visakhapatnam district. The village is about 20 kms. from Chōḍavaram. The two inscriptions are written on the two sides of each pillar unearthed in course of digging near the temple of Bhīmēśvara by the local people. It may be noted that, the architectural as well as sculptural remains of this temple, were noticed by the Archaeological Survey of India.<sup>1</sup>

The script of the two inscriptions is in Telugu-Kannada of 11- 12th centuries A.D. and the language is Telugu prose except the imprecatory verses which are in Sanskrit. The first inscription is dated in the Śaka year 1003 and *Uttarāyaṇa Samkrānti* corresponding to Friday, 24th December, 1081 A.D. and the second inscription was dated in the 4th regnal year of Gaṇḍaparāja, son of Gaṇḍarāja.

The first inscription records the gift of cash (*artha*) derived out of the business establishment (*aṅgaḍam*) in the *santa-sthala* for burning two lamps to the God Kaṇḍēśvara by Bhīmiseti, son of Mēḍama (va?) *aṅgaḍi* Māvenaseti for the merit of the king Kaṇḍyarāja. The said gift was placed in the custody of Kāmpus of the *Nakara* (guild) headed by Bhīmiseti, the donor. In turn Kāmpus of the said *Nakara* have been made responsible for the supply of ghee measuring twelve *mānikas* as per the volumetric measure named *Parahalasimgha tūmu*. It also records the gift of lamp to the god separately. The Kāmpus were provided with two hundred *guṇṭas* of land and six hundred *guṇṭas* of garden land in the *grāma* Māḍugula falling within the territory of the *Matsya-kula* for supply of the above stipulation of ghee for three lamps.

The second inscription records the gift of two lamps to the god Kaṇḍēśvara by Gaṇḍaparāja for the merit of his father Gaṇḍarāja. The maintenance of these two lamps was entrusted to the Kāmpus of the *Nakara* headed by Bhīmiseti, son of Māvenaseti, the owner of Mēḍava *aṅgaḍi*. The

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1. *Indian Archaeology- A Review*, 1961-62.



actual gift consists of the cash (*artha*) derived out of the establishment (*aṁḡadamu*) in the market place (*santha sthala*). The Kāmpus of the *Nakara* were made responsible for supply of ghee, for which service, they were provided with the land (*polamu*) in the *grāma* Chōḡdannavrōlu (details lost).<sup>2</sup>

The two inscriptions have identical imprecatory verses viz., the transgressor of the gift would be born as an ass twelve times, as a pig sixty times, as a dog for three hundred times, and as a vulture for one crore times. The second inscription refers to a few more imprecatory verses which acquit the sin of transgression to desecration of the holy centres like Varanasi, Gaya, Viraja and the slaughter of cows and eating of food in the skull of their eldest son.

The scribes of the two inscriptions are of Kannamāchāryya and Bētanācharyya.

These two records are the earliest among the available inscriptions of the Matsya chiefs. One of the Dakshārāma inscriptions dated Ś. 1174<sup>3</sup> (1252 A.D.) and the Dibbida grant of Arjuna dated Ś. 1191<sup>4</sup> (1269 A.D.) are hitherto considered as the earliest. But we find that, the first inscription under study dated Śaka 1003 is earlier than the Dakshārāma inscription.

The inscriptions under study contain almost identical *praśastis* of the Matsya family. This is important in view of the fact that, the Dibbida grant did not refer titles of the donor king Arjuna. On the other hand, the grant and the second inscription under reference inform the *gōtra* of the family viz., the Kāśyapa-*gōtra* and their descent from Nārāṁḡga Maharshi unlike the Dakshārāma inscription. But the titles that appear in the two inscriptions under study viz. Mandhāsitanātha, Timira paraghōshana, Pallava (Mallapa?) trinētra, Saranāḡata vajrapaṁjara, Samastarājāśraya, Satyamārtāṇḡa, Kalikāla-dharma-Ranaraṁḡa Rāghava, Śrīman-mahāmaṇḡalika or Śrīman Mahāmaṇḡalēśvara excepting the one Satyamārtāṇḡa do not figure in the Dibbida grant. It is curious enough to know as to why the kings that appear in the genealogy of the Dibbida grant did not bear these titles of the family. However, it is interesting to know the historicity of the title Pallavatrīnētra borne by the kings of the inscriptions under study. Line 6 of the first inscription refers to the title Pallavatrīnētra borne by the king Kaṇḡyārāja. But it is clear in the second inscription, the titles 'Mallapa trinētra' borne by Gaṇḡaparāja. Pallava trinētra- the title, was used by the Redḡis of Koṇḡavidu as the sign manual. It is generally seen as of one of variants of the title viz. Pallava-trinētra or Trilōchana Pallava and Trinayana-Pallava as the name of an ancestor of many Telugu ruling royal families from about 11th century A.D. If so, could it be said that the Matsyas were connected with the Telugu-Pallavas? If such

2. The gift of lands for the maintenance of two lamps seems to have been situated in the grāmas Chōḡdannavrōlu and Chinna Chōḡdan[navaraṁ]. [Ed.]

3. *S.I.I.*, Vol. IV No. 1043; *ibid* Vol. VI No. 1143.

4. *E.I.* Vol. V., pp 139 ff.

a connection had existed, would not the Dibbida plates have referred to it while giving the whole ancestry of the Matsyas upto Arjuna in 1269 A.D? In the alternative, Mallappa trinētra may be considered as the proper reading of the title in the first inscription, as it clearly appears in the second inscription. We do not know whether this latter term had any significance to the defeat of the king Mallappa by the Matsya king under reference. If the said king over powered one Mallapa we may have to consider his contemporaneity with Mallapa of the Chālukya line of Pithāpuram. There were three kings of the name Mallapa in that family, the third having ascended the throne in 1202 A.D. according to the Pithāpuram pillar inscription of Mallapa.<sup>5</sup> Calculating backwards from Vijayāditya III, father of Mallapa III of the Pithāpuram line of Chālukyas, the period of Mallapa I can be placed at about 11th century A.D.

### Identity of the Kings

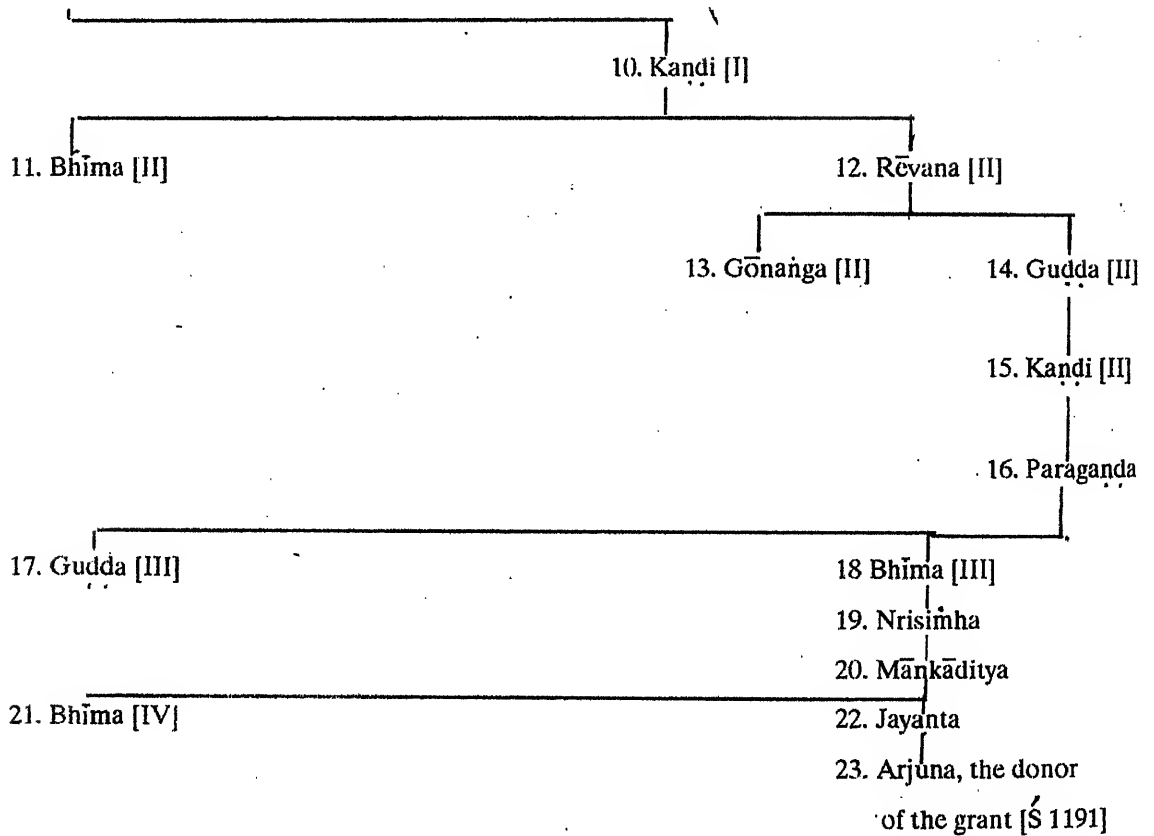
We have to base ourselves on the long list of kings given in the Dibbida grant of Arjuna, to know the identification of Kaṇḍyārāja of the first inscription, Gaṇḍaparāja and Gaṇḍarāja of the second inscription and the origin of the name of the god Kaṇḍeśvara. The grant provides the list of the twenty two kings prior to Arjuna, the donor of the inscription.

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5. *ibid*, Vol. IV, pp.229.

## Genealogy of the Matsyas from Dibbida grant of Arjuna

1. Gaṅga, a younger brother of Bhīma
2. Vallabha
3. Yuddhamalla
4. Gōṇaḥga [I]
5. Bhīma [I]
6. Rēvana [I]
7. Kokkila
8. Guḍḍa [I]
9. Āditya



The two kings named Kaṇḍi in the list of the grant are the 10th and 15th kings in the order of succession. The king Kandi of the first inscription dated Śaka. 1003 under study may be identified with the 15th king named Kaṇḍi II, because there is a gap of seven generations from Kaṇḍi II upto Arjuna spread over 188 years. The above identification of the kings is warranted for the name sake as well as the family connection of both the kings. Kaṇḍyarāja of the inscription cannot be identified with Kaṇḍi I (No.10 of the Dibbida grant) as the latter was removed by four more generations earlier than Kaṇḍi II.

The second inscription refers to Gaṇḍaparāja, son of Gaṇḍarāja. This order of succession is not available in the genealogy mentioned in the list of Dibbida grant. However, there are three kings of the name Guḍḍa (No. 8, 14 and 17) and one king by name Paragaṇḍa (No.16) in the said grant. It is possible that the name Guḍḍa could be a variant of the name Gaṇḍa. In such a case, the two kings of the second inscription under study may be identified with Paragaṇḍa (No.16) and Gaṇḍa III (No.17). The internal evidence of both the inscriptions under study viz. the donor Bhīmiseṭṭi shows that Gaṇḍa and Gaṇḍaparāja must have been very close to Kaṇḍyarāja, who is already identified with Kaṇḍi II (No.15).

The deity named Kaṇḍēsvara would highlight the fact that, a *liṅga* was installed by Kaṇḍi II himself.

Certain Chōḍaya of Oḍḍavāḍi<sup>6</sup> takes an oath of allegiance in the presence of the god Bhīmēsvara of Dakshārāma, that he would not acknowledge anybody else except Parāntaka. There are number of inscriptions of the time of Parāntaka in the same place recording the oaths of allegiance. The rule of Parāntaka as viceroy in Vēṅgi during the reign of Kulōttuṅga I is placed between 1107 and 1118 A.D. If Kaṇḍi II ruled in 1081 A.D., Chōḍaya must have been one of his successors. But the Dibbida plates do not refer any Matsya king named Chōḍaya.<sup>7</sup> Of Course, the Dakshārāma inscription did not call him as a Matsya king.

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6. S.I.I. Vol. IV No. 1269.

7. The person under reference may be feudal [Ed].

## I. Inscription

## First Side

1. Svasti samadhigata.
2. la Matsyakulatilaka--
3. tirina .....Śrī
4. ....mahā
5. timilapara-ghō(sha) na-pa-
6. llava trinētra śaranāgata va-
7. (jra) pa(m)jjara.....
8. ---satyamārttānda kalikā-
9. la dharmmaja ranaramgga-rāghava
10. Śrīman mandalika Kandyarājula
11. Saka varashāmbulu 100[3]ndagu-
12. nēmti yuttarāyana sa(m)krā-
13. mti nimittamuna Mēdama(va?)ya-
14. āmggadi Māvenasetti koḍuku
15. Bhīmsetti nakaramunaku-
16. vīribērana-kāmpulaku
17. mēdaṁgadamu saṁtastalā-
18. na yartthamu nuḍivi yicchi-
19. na Śilāsāsanamu Vīrichē-
20. yaṁgala paḍi yimḍula Śrī Ka-
21. nḍiśvara-mahādēvaraku nakha-

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8. From the inked impressions.

22. ṇḍavartti diviyalu roṁ(reṁ)ṭiki ni-
23. vēḍya pārabala-siṁgha-tūmuna-
24. ṁ badironḍu(reṇḍu)mānikalu nēyi-
25. yāchaṁdrākkamuṁ bōyaṁga-
26. la .....yekālamu nēṁta-
27. ....vaccina matsyakulamu

## Second Side

28. nēla lōpalana
29. māḍugu(la)lo nēla
30. yim damaku dharmmu
31. vugāṁ bōyaṁgala
32. diviyaku ninnū-
33. ru guṁṭalu nēla-
34. yimḡā nāru nū-
35. ru guṁṭa (tōṭa?)
36. lu nēla-
37. yichitimi yī-
38. bhūmi sēsi kuḍi-
39. chinavāra yimmū-
40. ṇḍu diviyalaku
41. nēyi sariyimppa-
42. ṁgalavārugā nī na-
43. karamunakuṁ gā-
44. raṇamu lēḍu [ | | ]
45. Vālagrasanna
46. tri sahasrāṇi

14. va amggaḷi Māvenasetti koḍuku
15. Bhīmissetti berasina Na-
16. karamunaku niṁdula kāṁpu-
17. laku nicchina 'silāsāsanamu mā-
18. taṇḍri Gandarāju sēta
19. ma (mē)ḍa(va)mgaḍamu-
20. na sa(mtta)si(stalamu)lōni arttha-
21. munu dīvimchikoni dāni
22. (ki)mga Śrī Kaṇḍēśvara
23. mahādēvaraku ro(re)ṇḍakha-
24. ṇḍavartti diviya-
25. lu vōyam galavā-
26. rayina ā diviyaluṁ dha-
27. rmmaṁ Chōḍannavrōli Vo-
28. lamuna chinna Chōḍa-

## Second Side

29. na rājukūṁ -- dharmmu vi(yī)
30. mmaryyādaya sariyiṁppa-
31. mḡgalavāru sariyiṁpa-
32. nivāru Gaya Virāja Ma-
33. hēṁdrāmula laksha sāsi(ra)ka-
34. vilalaṁ jaṁpinavāru
35. Pedda koḍuku kapālamu-
36. naṁ guḍichinavāru bā-
37. narāsi vrachchinavāru [ | ]
38. [ki]śōram vālāgra 'sata saha-

39. sra nirmmālyaṃ pibatēṃdri-
40. paḥ kharō dvādaśā janmāni
41. shaṣṭi janmāni sūkara
42. 'svānūnāṃ 'sata janmā(ni)
43. Kōṭijanmāni vāya-
44. saḥ || mā yī dharmmu[vu]
45. vichchinna paḍakuṇḍa ne-
46. vvarēni naḍapinavāri
47. ki nēnu mrokkiti [| |]
48. Likhitaṃ Bētanā-
49. chāryya [| |]



## 12. INSCRIPTION OF KHĒMIDĒVA FROM ĀLUR

*Dr. S.J. Mangalam*

This extremely damaged inscription is found on a sandstone slab near the Siddha Rāmaṅgeśvara mātḥa in the fort area of the town Ālūr, headquarters of taluk, Kurnool district. I am grateful to Dr. V.V. Krishna Sastry, Director of Archaeology and Museums, Government of Andhra Pradesh, Hyderabad, for permitting me to edit it. Dr. N. Mukunda Rao, Chief Epigraphical Officer, Department of Archaeology and Museums, Hyderabad, has not only provided the best estampage possible but also helped towards its final and correct decipherment for which I am profoundly indebted to him.

The inscription is in Kannada script and language of the 16th century A.D. It consists of sixteen lines of writing of which the last three lines, giving the information about the gift, are not at all legible. It is dated in Śaka 1449, Sarvvajit, Āśvayuja śu.15 which corresponds to Wednesday, 9th October 1527 A.D.

The object of the inscription is to record the gift of land measuring three mānas in the grāma of Ādavāni to the god Siddhidēva of Ālūru towards the daily rites by Bāvi (Bāli) Liṅgaṁṇa Voḍayaru of Ādavāni (modern Ādōni) in the service of Khēmīdēva who was a follower and disciple of Śaiva Āchārya Siddha Bhikshāvrīti Ayyanavāru.

In this context it is worthwhile to note that a certain Kēmīdēva is known from the Śrīśailam plates of Śāntaya Liṅga<sup>1</sup>. This Kēmīdēva is stated to be the progenitor of the family of the donor of the Śrīśailam grant, Kumāra Liṅgayya whose great grandfather was called Kēmīdēva. While this grant is dated Śaka 1428, the present inscription from Ālūr is dated Śaka 1449. This short span of time indicates that Kēmīdēva (II) mentioned in this record is the son and successor of Kumāra Liṅgayya of

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1. Venkataramanayya, N. 1969, Śrīśailam plates of Śāntaya Liṅga, *Epigraphia Andhrīca* Vol.I. p.44 ff.

the Śrīśailam plates. It is known from these two inscriptions that the descendants of Kēmidēva (I) were the hereditary agents (ajñādhārigalu) of Siddha Bhikshāvritti Ayyanavāru, the pontiff of the Vīraśaiva matha at Śrīśailam.

The importance of this inscription lies in the fact that it clearly points out the flourishing condition of the Vīraśaiva cult propagated by the zealous patrons like Kēmidēva. From the Śrīśailam plates and the present record as many as five generations of this family are known, namely Kēmidēva (II), his father Kumāra Liṅgayya, grand-father Śāntaya Liṅga, great grandfather Vīrayya and great grandfather Kēmidēva (I). They were holding fief over this region under the Vijayanagara rulers and as such their profession of Vīraśaivism had great impact on the masses.

The deity Siddhidēva of Ālūru is known today as Siddha Rāmēśvara. The inscription thus traces the antiquity of this religious complex as well as that of the town Ālūr.



Ālūru Inscription of Khēmidēva

## TEXT<sup>2</sup>

1. Svasti Śrī Jayābhyuda-
2. ya śālīvāhana śakha(ka) Varuśa 1449
3. neya Sarvvajitu saṁvatsarada Ā[śva]-
4. yu[ja] su 15 lu Svasti samasta praśasti
5. mūlādhāra karāda Sid[d]ha Bhikshāvṛitti
6. ayyanavara ājñādhārīgālu
7. Khēmidēvarayyaṁ vikhyāta-
8. vōdara kāryyaka karta śrīma[t] Āda-
9. vāniyagaṇa Bāv(l)i Liṅgaṁṇa vo-
10. dayaru Ālūra Sid(d)hidēvarige māḍida
11. [Āda]vēniya mōḍuvarttane māṇau Siddhadēvara
12. dīpārādhanaḡe samarppisidau yadōkta
13. aruva(ta)ppidarū Sivāchāra kālādintu
14. dēvalōka.... vibhūti rudrāksha
15. gavodaru rakta tthapaṁtti pādārchanage..
16. taṁḍukoṭṭa dhammma (dharma) śāśvataḥ ||

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2. From the inked impressions.

3. Reading doubtful. Could it be sahōdara? [Ed]

47. ni(r)mmalaṁ pibatēṁdri
48. pa(h)Kharō dvādaśa janmāni
49. shashti janmāni sūkaraśva-
50. nūnaṁ śata janmāni kō-
51. tījanmāni vāyasah [ | | ]
52. mā yī dharmmamū vicchinna-
53. padakundā nevvareṇi
54. naḍapina vārikim nē-
55. nu mrokkiti ( | | ) Liki(khi)taṁ
56. Kannamāchāryya [ | | ]

## II. Inscription

### First Side

1. Svasti samadhigata nirmma-
2. la Matsyakulatilaka ma-
3. māsita -nāda(tha?) Kāśya(śya)pa gō-
4. tra Nāraṅga mahārishya(rshya)nva-
5. ya timila para-ghōshana
6. Mal(la)pa trinētrā saranā(na)gata
7. vajrapaṁjara samasta ra(ra)jā-
8. śraya satyamārttāṇḍa kalikā-
9. la dharmmaja[raṇa]raṅga rāghava
10. Śrīman-mahāmaṇḍalēśvara Gaṁ-
11. ddapa rājula pravarddha-
12. māna vijayarājya saṁvatsa-
13. ramulu nālagu śrāhi Mēda-

## TEXT

1. Parīdhāvi saṁvatsara Āśvija.....
2. Svasti[1\*] Śrīparuvata Śrīsvayaṁbu Śrīliṅga chakra[vartti]
3. Śrī ma(ṁ)nmallikāṛjuna mahaliṅga[deva] di[vya] Śrīpādapadmā- rādhakula-
4. yina Śrī kayilāsaṁ mīm̐di dēva prthvi mahāmaha(ṁ)ttumukhya
5. mayina Siddhabhikshāvṛitti ayaṁ[ga]ri ājñadhārulayina [Kē [mi]-
6. dēvani Sāmtayagāru Tādīparati Rāmayaliṅgamunu
7. pūjasēsi daṁḍaṁ samarpim̐chinū peru[guṁ]nu dēvuniki noka paḷe[ya]-
8. ṁ naḍachē aṭugānu kaṭada sēsi taṁmala chiruchila Rāma[jī]la
9. gāriki yichina dharma śāsaṇaṁ Śrī Mallikāṛjunadēvuniki [a]mru-
10. tapalakum̐ chellē yiruvuṭi varivittanālu vāre polamum̐nu mēmu mā-
11. [ku]ṁ buṁ[ne]m̐gā Tāṭipariti Rāmayadēvuniki nitya kṛtyamai māpēṛitanu
12. voka avasaraḷeṁ nayivēdyam̐ sāgē aṭugānu kaṭada sēsi āyiruvuṭi
13. varivitolu vārē polamu(ṁ)nnu yistimi[|\*] gāna mīru dīna pratini tapakum̐dānu
14. mākuṁ buṇyaṁgānu Rāmayadēvaraku voka [pa]ḷeṁ kaṭṭada nayivedyam̐ tappaku-
15. m̐dānu sēyi(ṁ)stu(ṁ)nnu āpolam̐ mīru vyavasāyaparachu konēdi [|\*] yī-
16. dharmmaṁ tappakum̐dānu yella kālamu(ṁ)nnu sāgi(ṁ)stimi [|\*] gāna yim̐duku yēmim̐-
17. ni vichārim̐chaka āpolam̐ vyavasāyaparachukonēdi [|\*] āchem̐drarkka stāyi ayi-
18. [naḍachē]aṭugānu dhārāpūrvakam̐ sēsi istimi[|\*]gāna im̐du.....

## 14. TIRUMALARĀYASAMUDRA GRANT OF VENKATĀPATIRĀYA, ŚAKA 1513

Dr. N. Mukunda Rao

The estampages of the subjoined inscription are taken recently when Sri S. Krishnamachari, Teacher, Peddagudem, Wanaparthy taluk, Mahaboobnagar District visited the Epigraphy Section, Department of Archaeology and Museums with the set of plates. The set was returned to the said owner after done with. The set consists of five plates each measuring 26.05 cms. by 19.00 cms. with ring and seal. The seal bears the emblem of *Varāha*, the *tāñchhana*. The rims of plates are raised obviously for the preservation of writing. The plates are in good condition.

The script is Nāḍināgari of the period, to which the record belonged except the sign manual Śrī Venkaṭeśa which was written in the Telugu-Kannada characters. The language is Sanskrit except the *birudas* which are Kanarese in nature. There are altogether fiftyone Sanskrit verses in different metres and run over 182 lines of writing. On the top of each plate there is the Telugu numeral. The front side of the first plate and the second side of the last plate are left blank.

The inscription begins with salutation to Śrī Venkaṭeśa, the feet of Rāma, Vishvaksēna, Varāha and the Moon. The mythical genealogy of the Āravīḍu dynasty is given in the first five customary verses beginning from Moon to Parīkshit. In the succeeding verse six, the successor of Nāḍa, the eighth in descent from Parīkshit; Chalikka, the ninth from Nāḍa; Rājanarēṁdra, the seventh from Chalikka; Bijjalēṁdra from Rājanarēṁdra, Vīra Hemmālirāya the third from Bijjalēṁdra are referred. Sōmidēva, son of Tāta Pinnama in verse 7 is said to have taken possession of seven forts from his enemies in a single day. His son was Rāghavadēva. The succeeding verse i.e. 8 mentions Pinnama, the Lord of Āravīḍu. His son Bukka is credited with firmly installing Śāluva Nrisimha on the throne. Verse 9 says that Bukka married Ballāmbikā. Verses 10 and 11 speak about his son Rāmarāja, a great devotee of the Lord Vishnu, who defeated *Sapūda* and took Avanigiridurgam. Verse 12 speaks about his poisoning at the Kaṁdanōlidurgam by his relatives but by the grace of Lord Vishṇu he was saved. Verse 13 speaks about Rāmarāja, who married Lakkāmbikā. Verses 14 and 15 speak about the birth of Śrī Rāṁgarāja who married Tirumalāmbikā and their sons were Tirumalarāya and Venkaṭādri. Verses 16 and 17 speak about the good qualities and military exploits of Rāmarāja which include

among others, the killing of certain *sakala kaṁṭaka* in battle (*samiti*). Verses 18 and 19 praise Veṅkaṭādrī. Verse 20 speaks about the great military prowess of Tirumalarāya, one among the three sons of Śrī Rāṁga, who alone succeed to the throne. Verses 21 and 22 speak about his pilgrimages and benefactions. Verses 23 and 24 speak about the conquest of Śrī Rāṁga II, son of Tirumalarāya and Veṅgaḷāmba viz., capture of the forts of Chāṁdragiri, Koṁḍaviḍu and Vinukoṁḍa while staying at Udayagiri and ruling the earth from the capital Penugōṇḍa. Verse 25 speaks about Śrī Rāṁga's coronation ceremony and praises. Verse 26 speaks about the death of Śrī Rāṁga II. Verses 27 and 28 speak about the succession of Veṅkaṭapati Śrī Dēvarāya and the performance of his coronation ceremony by the family preceptor Tāṭayārya and his conquest of Yavanas i.e. Muhammadans. Verse 29 speaks about the names of his queens viz. Veṅkaṭāmba, Rāghavāmba, Peda Ōbamāmba and Krishṇamāmba. Verse 30 speaks about the defeat of Mahammadasāhu, son of Malikibharāmu (i.e. Muhammad Shah, son of Malik Ibrahim). The *birudas* of Veṅkaṭapātīrāya, the donor are enumerated in verses 31 to 42. The *birudas* are identical with those already known in the grants<sup>1</sup> of the king and with those in the Arivilimangalam grant<sup>2</sup> of Śrī Rāṁga II, his brother dated Saka 1499. When Veṅkaṭapatidēvarāya assumed sovereignty, the Paṁnagamaṁḍala was relieved of its burden and consequently it, having assumed the shape of *Vriṣaśaila*, is overpaying the god Veṅkaṭāchalapati (Veṅkaṭādrīśvara) to grant him long reign. He, comparable to the ocean in profundity of his learning, was the only excellent conqueror of the *Chaurāsīdurga*. He terrified hostile kings of the quarters, a favourite of Sārṅgadhara and was the destroyer of his enemies. He earned the title *Mamnyaragaṇḍa*, *Chāṇḍimaśālī Gaṇḍaragūli* and *Manyapuli* because of his military prowess.

His capital to the empire namely Āravīḍupura as said in the grant, is just like the central gem of neckace. He was broad armed and a boar to the earth. He was Rāmachaṁdra in battle and was called *Nānāvārṇa Śrī maṁḍalika gaṁḍa*. He was the foremost of kings of the race of Atri, was styled *Rāyarāhutta Vēśyaika Bhujāṁga* and *Oddi[ya]rāyadiśāpatti*; his cheeks resembled moon; was called *Bhāshagetappuvarayara-gaṇḍa*; was the Rajādhirāja, was entitled *Mūruṛāyaraṇḍa*. He was the protector of the good and destructor of the bad and averse to the wives of others. He was waited upon by the kings of Kāmbhōja, Bhōja, Kalīṁga and Karahāṭa with folded hands. He having won the throne of Karahāṭa by the power of his arm, was ruling the earth from Sētu to Himādrī. The date of the record, expressed in the chronogram *Guṇa-iṁḍu-bāṇa-bhū*, is the Śaka year 1513, cyclic year *Khara*, *Jyēṣṭha dvitīyavāra* (11.100-101). The corresponding English date would be Friday, 14th May, 1591 A.D.

1. The other grants of this king are: The grants of Veṅkaṭapati, S. 1535, *E.I.* 13 p. 23 ff; Dālavāyi Agrahāram grant, S. 1508, *E.I.* 12 p. 159 ff; Padmaneri grant, S. 1520 *E.I.* 16 p. 296 ff; Vēllangudi grant, S. 1520, *E.I.* 16, p. 298 ff, Vilapakkam grant, S. 1523, *E.I.* 4, p. 269 ff; Mangalampad grant No. D. 1 Vol. I. No.6 p. 25 ff; Kandukūru grant, S. 1535, *E.I.* 19; Pendekallu grant, S. 1518, *E.A.V.* p. 115 ff.

2. *E.I.* XII, p. 340 ff.



The record belongs to the reign of Venkaṭapatirāya II, of the Fourth dynasty of the Vijayanagara and was issued by the king from Kāñchi standing on the banks of the river Vēgavatī. The object of the record (11.101-120) is to register the gift of the grāma Śrīngimala alias Tirumalarājasamudra as the *Sarvāmānya agrahāra* situated within the *Pontapintasanisthāna* in the Udayāchalarāya. The said *agrahāra* is surrounded by the *grāmas* named Obili, Sirngareḍḍipalli, Verlacherla and Poldalūr. The main recipient of the said gift is Yatirājjiyyaguru, son of Korḍayārya and grandson of Tirumalārya of the Bhāradvāja-gōtra and Yajussākha. The gift was made by the vassal Maṭli Anamta, son of Yalla (Yallamahikānta) at the instance of Śrī Tārānātha of the Kāśyapa-gōtra. The said donee was well versed in the teachings of the great Vaishṇava Pontiff Rāmānuja (cf. *Rāmānujīyar = ādyanta rahasya pāyinē*, 11.105, 106)

The genealogy of Tirumalarāya given in this grant agrees with those versions given in the Koṇḍyāta,<sup>3</sup> the Kallakurṣi,<sup>4</sup> the Kuṇiyūr,<sup>5</sup> the Viḷapākkam<sup>6</sup> and the Dalavāyi agrahāram grants<sup>7</sup>. Like the last two grants, the present grant mentions Raṅga II and Venkaṭapati as the sons of Tirumalarāya omitting Rāma III and Raghunātha, who figure in the Koṇḍyāta grant. We know from the Viḷapākkam grant dated Śaka 1523 that Venkaṭapatidēva had five queens; of these queens Venkaṭāmba, Rāghavāmba, Peda Obamāmba and Kṛishṇamāmba are mentioned in the present grant. Mention was not made of the fifth queen Koṇḍāmba in the present grant and it appears that perhaps Venkaṭapati III married the said queen between Śaka 1520, the date of the Padmānēri and Vellanguḍi grants and Śaka 1523, the date of the Viḷapākkam grant.

The record is interesting in as much as it introduces the vassal Maṭli Anamta, son of Yella making the gift of a *sarvāmānya agrahāra* to Yatirāja guru and other Brāhmaṇas, when the king Venkaṭapatirāya II was staying at Kāñchi at the instance of Śrī Tārānātha. The said vassal family is also known through some of the inscriptions found in the Cuddapah District. A record<sup>8</sup> dated Śaka 1473, *Pramōda ba.* 30 coming from, Pondalur, Rajampet taluk, registers the gift of land in the grāma Siṅgamāla in the Siddhavaṭam-Pottapināṭi-sīma to the God Varadarāja perumāl by Maṭli Tirumalarājayyadēva Mahārāja, son of Yellamarāja and grandson of Kōna Rājayyadēva Chōḍa Mahārāja. Another record<sup>9</sup> from Gurrampadu, Cuddapah Taluk dated Śaka 1500 and of the reign of

3. *I.A.* XIII p. 125 ff.

4. *ibid.* XIII, p. 153 ff.

5. *E.I.* 3 p. 236 ff.

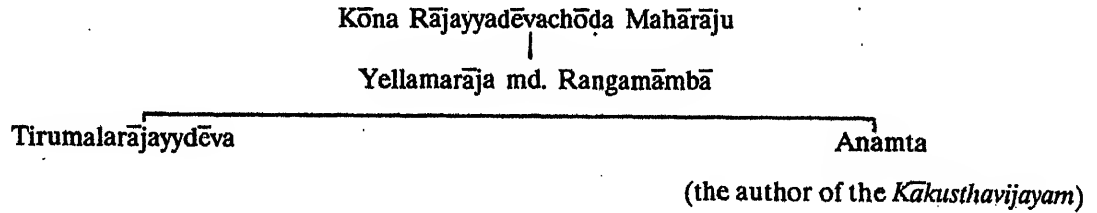
6. *ibid* 4, p. 269 ff.

7. *ibid* XII, p. 159 ff.

8. *Epy. Coll.* A.P. No. 129/68.

9. *Epy. Ser.* No. 15 (1981)

Śrīranga I mentions Tirumalarāja, son of Yallamarāju and grandson of Maṭṭi Kōnamarāju. From Śiriyavaram, Rajampet Taluk, Cuddapah District another record<sup>10</sup> dated Śaka 1504, *Chitrabhānu, Aśhāḍha su.* 15 records the grant of *daśavandhamānya* for the excavation of a cannal in Śiriyavaram located in the Siddhavatam-sīma belonging to the Udayagiri-rāja by Maṭṭi Anaṁtarājayadēva Chōḍa Mahārāja. The Siddhavatam inscription<sup>11</sup> dated Śaka 1527 states that Maṭṭi Ananta, son of Ellamarāju and Rangamāmbā constructed the fortifications around the town of Siddhavatam, which had been captured by his father, after defeating in battle the chief Kondrāju Tirupatirāju. Ananta, who belonged to the Dēvachōḍa family claims descent from the solar race. These lithic records and the grant under study together would enable us to formulate the genealogy of the Maṭṭi chiefs as follows:



The following names of the *grāmas* figure in the grant and are identifiable with the names of the villages of the Pullampet (present Rajampet) Taluk of Cuddapah District which borders the Udayagiri Taluk of the Nellore District as given in the list of villages in the Madras Presidency, year 1908, p. 122. Śrīngimala, the gift *grāma* with Śīṅganamala; Pontapi with Pottapi; Ūbili with Ūbali; Śīṅgareḍḍapalli with Śīṅgareḍḍipalli; Verlacherla with Velagacherla and Poldalūr with Pondalūru. Udayagiri is the same as present Udayagiri the headquarters of taluk, Nellore District.

The composer of the *Śāsana* is Kṛishṇakavi, son of Kāmakōṭi and grandson of Sabhāpati. The scribe is Gaṇapaya, son of Vīranamahāchāryya.

10. *Epy. Coll.* A.P. 132/1968.

11. *E.I.* Vol. 37, p. 103 ff.

Following is the list-showing the number of donees with their respective shares in the agrahāra

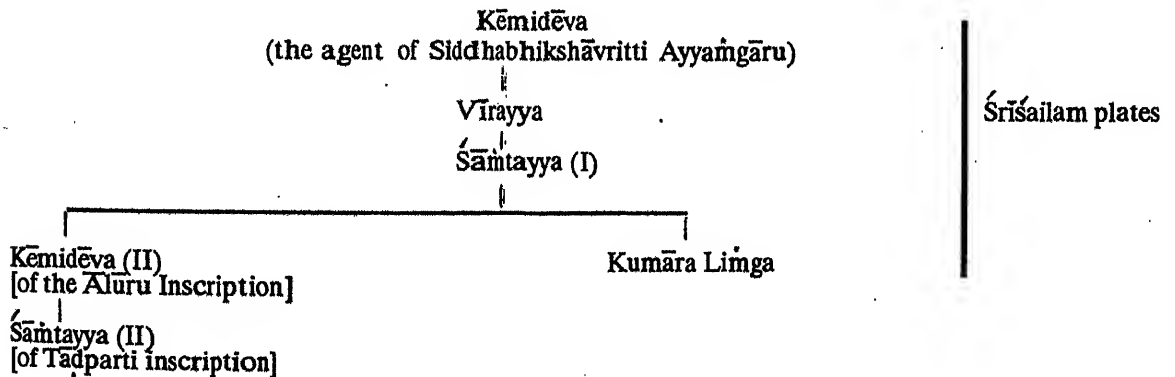
SL.No.	Name of the Donee.	Father of the Donee	Sākha	Gōtra	No. of vittis
(1)	(2)	(3)	(4)	(5)	(6)
1.	Yatirāju	Koṇḍaya	Yajus	Bhāradvāja	13
2.	Achijjiyya	...	Yajus	Paṁna	
3.	Kēdāra	...	...	...	-5 kumitas
4.	Veṁkaṭabhātīar	...	Yajus	Haritasa	4½
5.	Veṁkaṭāryya	Timma	...	Parāśara	4
6.	‘Sītāpati	Janārdana	...	Haritasa	4
7.	Veṁkaṭāryya of Rāṁgi Kalvalapalli ...	...	...	‘Śrīvatsa	3
8.	Rāma of Rāṁgi Kalvalapali	...	...	‘Śrīvatsa	3
9.	Veṁkaṭāryya	‘Sathakōpayyajñō Jīyyar	...	Bhāradvāja	3
10.	Yatirāja	Periyamṇa	...	Bhāradvāja	3
11.	Sathakōpayya	Narasinga	...	Kutsa	3
12.	Jiyya Appana	Rāmaya	...	‘Śrīvatsa	3
13.	Guttimukkula Appāryya	Gōvinda	Yajus	Kāśyapa	2
14.	Bāla Narasāryya of Kalvalapalli	...	Yajus	‘Śrīvatsa	2
15.	Rāmanuja	Karuṇākara	Yajus	Kāśyapa	2
16.	Yatirāja	Tirumala	...	Sathamashana	2

(1)	(2)	(3)	(4)	(5)	(6)
17.	Appagāru Rāṁgo	Rāṁaya	...	Kauśika	2
18.	Dūpāṭi Chāṁna	...	...	Lōhita	2
19.	Appayaḡāru	...	...	...	2
20.	Gumḡa	...	...	Maitrāvaruṇa	2
21.	Jībaṁta	Nārāyaṇa	...	Śrīvatsa	1/2
22.	Śrīraṁga Kṛishṇayārya	Mādhava	...	Kāśyapa	1 1/2
23.	Tīmṁaya	Koṁḡdaya	...	Śrīvatsa	2
24.	Raṁḡayāryya, the bhūrakshaka	...	...	Śrīvatsa	2
25.	Lakshmaṇa	Rāghava	...	Haritānvaya	2
26.	Tirmala	Vemkaṭāryya	...	Kāśyapa	2
27.	Anamāṭāṭvāru	Chokka	...	Śrīvatsa	1
28.	Appaya	Nārāyaṇa	...	Kauśika	1
29.	Raṁḡaya	Siṁgaraiyya	...	Maudḡalya	2
30.	Darśṣani Raṁḡayya	...	...	Parāśara	2
31.	Nammāṭvāru	Rāmānuja	...	Gārgḡiyya	1
32.	Chennāryya	Timmāryya	...	Śrīvatsa	1
33.	Tīmṁaya	Siddapa	...	Maitrāvaruṇa	1
34.	Śaihakōpayya-ḡāru	Tirumala	...	Kāśyapa	1
35.	Chimṁaya, the sthala karaṇa	Che[ṁna*]	...	...	2

### 13. A NOTE ON THE ĀLŪR INSCRIPTION

*Dr. N. Mukunda Rao*

The inscription from Tādiparti dated in the cyclic year Parīdhāvi, Āśvija....referring to Kēmidēvani Śāmtayya, the ājñādhāri of the Siddhabhikshāvrīti ayyaṅgaru (*S.I.I.Vol.IV No.799*) records the gift of land towards the daily rites of the god Rāmayalīṅga of Tādiparti. This inscription seems to throw some light on the genealogy of Kēmidēva of the Ālūru inscription dated Śaka 1449. There are two possibilities in the identification of this Kēmidēvani Śāmtayya viz. that if the cyclic year Parīdhāvi falling in the Śaka year 1414 is taken as a reference to the earlier date of the senior members, namely Kēmidēva, Vīrayya, Śāmtayya and Līṅgayya of the Śrīśailam plates dated in the Śaka year 1428, then Śāmtayya son of Kēmidēva of the Tādiparti inscription could not be Śāmtayya, grand son of Kēmidēva and son of Vīrayya. The other, that is if Śāmtayya son of Kēmidēva of the inscription is under reference as considered, the same as Kēmidēva II son of Kumāra Līṅgayya as proposed by S.J. Mangalam, then Kēmidēva II brother of Kumāra Līṅgayya may be taken as the father of Śāmtayya II the donor of the gift in the cyclic year Parīdhāvi falling in the Śaka year 1474. The latter proposition seems to be more probable. The combined genealogy of the persons appearing in the three inscriptions is as follows:



(1)	(2)	(3)	(4)	(5)	(6)
36.	Dakṣiṇāmūrti and Anmaya Pāthi	...	...	shōḍaśaṁsām	Vṛitipāda $\frac{15}{1} = \frac{1}{4}$ 64
37.	Karunākaraṇāṁdana	...	Yajurvedi	Bhāradvāja	
38.	Vengala, devotee of Krishna	Tippāya	Asvalāyana	Agastya	aṣṭāṁsa tritayaṁ
39.	Bāla Raghupati	...	...	Bhāradvāja	$\frac{15}{32}$
40.	Timmaya, Poddalūr Nārāya, Bollamarai, Tirumala and Lingappa of Kaṁḍala [Vaiśa]	...	...	...	shashtēkapāda $\frac{15}{64} = \frac{1}{4}$
41.	Gōvindaṇḍa, Mākārājū Krishnaya, Yellaya and Kuripāṭi Gōpaya.	...	...	...	chatvāreṣhu arddha $\frac{19}{128}$
42.	Chemnakṣavaḍēva, Mallikāṛjuna Mahesvara	Temples	...	...	$\frac{19}{256}$
43.	Vāmana Mūrti	...	...	...	$\frac{19}{256}$ (3 vṛittis)

[N.B:- The items from No. 36 to 43 are equal to 1 1/4 vṛittis according to the shares shown against each name]

Total: 83 Vṛittis (81 3/4 + 1 1/4)

# The list of the families of composer and scribe together with their ancestry

Reference	Composer	Scribe
(1)	(2)	(3)
1. One of the two grants dated Śaka, 1508 ( <i>E.I.</i> 13, p. 231)	Sabhāpati Kāmakōṭi Kṛishṇakavi,	Gaṇapaya Vīraṇa,
2. Dalavāy <i>Agrahāra</i> m grant dated Śaka. 1508 ( <i>E.I.</i> 12, p. 159 ff)	Sabhāpati Kāmakōṭi Kṛishṇakavi,	Gaṇapaya Vīraṇa,
3. Present grant dated Śaka, 1513	Sabhāpati Kāmakōṭi Kṛishṇakavi	Gaṇapaya Vīraṇa,
4. Pendēkallu grant dated Śaka, 1518 ( <i>E.A.</i> Volume. V. P. 115 ff.)	Sabhāpati Kāmakōṭi Kṛishṇakavi	Gaṇapaya Vīraṇa,
5. Padmanēri grant dated Śaka. 1520 ( <i>E. I.</i> 16, p. 296 ff.)	Sabhāpati Kāmakōṭi Kṛishṇakavi	Gaṇapaya Vīraṇa,

(1)	(2)	(3)
6. Vellagudi grant dated Saka, 1520 ( <i>E. I.</i> 16, p. 298 ff.)	Sabhāpati Kāmakōṭi Kṛṣṇakavi	Gaṇapaya Vīraṇa, Kāmaya,
7. Viṭṭapāka grant dated Saka, 1523 ( <i>E. I.</i> Vol. IV, p. 269 ff.)	Sabhāpati Kāmakōṭi Rāmakavi,	Gaṇapaya Vīraṇa Kāmaya,
8. Maṅgalampād grant dated Saka, 1524 ( <i>N.D.I.</i> Vol. I p. 25 ff.)	Chidāmbarakavi Sister's son of Sivasūrya	Gaṇapaya Vīraṇa Kāmaya,
9. One of the two grants dated Saka, 1535 ( <i>E. I.</i> 13, p. 235 ff.)	Chidāmbarakavi Sister's son of Sivasūrya	Gaṇapaya Vīraṇa Kāmaya,
10. Kaṇḍukuru grant dated Saka, 1535 ( <i>E. I.</i> 19, p. 89 ff.)	Chidāmbarakavi Sister's son of Sivasūrya	Gaṇapaya Vīraṇa Kāmaya,



## TEXT<sup>1</sup>

### I. Plate

1. Śrī Venkaṭeśāya namaḥ | <sup>2</sup>yasya saṁparkapūṇyēna nāri-
2. ratnam=abhūt=silā<sup>3</sup> | yad=upāsyam sumanasām tad-vastu dva[m]dvam=āśra-
3. yē | [<sup>4</sup> \* ] <sup>2</sup>Yasya dvirada-vaktrādyāḥ pārishadyā[h] Parasa(śśa)ta(m) | vighnam
4. nighnamti bhajatām Vishvaksēnaṁ taṁ=āśrayē | [<sup>5</sup> \* ] [<sup>6</sup> \* ] <sup>2</sup>Harēr=līla varā-
5. hasya daṁṣṭrādaṁḍas=sapātuvaḥ | hēmādrīkalasā yatra dhātī-
6. chchatra śrīyam dadhau<sup>4</sup> | [<sup>7</sup> \* ] [<sup>8</sup> \* ] <sup>2</sup>Jayati kshīrajaladher=jātaṁ savy=ēkshaṇaṁ Hareḥ | ā-
7. la[m]banaṁ chakērāṇām=amar-āyushkara[m] mahāḥ | [<sup>9</sup> \* ] [<sup>10</sup> \* ] <sup>5</sup>Pautras=tasya Purūravā Budha su-
8. tas=tasy=Āyur=asy=ātmajaḥ | saṁjagñē Nahushē Yayātir=abhavat tasmāch=cha-
9. Pūrus=tataḥ | tad vāṁśē Bharatē babhūva nṛpatis=tat=samtatau Śāmtanus-tat-turyō
10. Vijayōbhimanyur=udabhūt=tasmāt=Pari(ī)kshit=tataḥ | [<sup>11</sup> \* ] [<sup>12</sup> \* ] <sup>6</sup>Naṁdas=tasy=āshtame=bhū-
11. t=samajani navamas=tasya rājñas=Chalikka kshamāpas=tat=saptama[h \* ] Śrīpati-ru-
12. chir=abhavad=rāja pūrvō narēṁdraḥ | tasy=āsīd=Bijjalēṁdrē dāśanaa iha nṛi-
13. po Vīra Hemmalirāyas<sup>7</sup> =tārtī=ekō<sup>8</sup> Murārau kṛita nadi(ti)r=udabhūt=tasya
14. māyāpurishah(śah) | [<sup>13</sup> \* ] [<sup>14</sup> \* ] <sup>9</sup>Tat=turyō=jani Tātapinnama mahīpālō nij-ālōkana-
15. trast=āmitra-gr̥nas=tatō-jani haram(n)durgāṇi sapt=āhitāt | anha (ahna)ikē-
16. na sa Sōmidēva nṛpatis=tasy=aiva jagñē sūtē vīrō Rāghavadēva-
17. rād=iti tata[h \* ] Śrī Pinnamōbhūn(nn)rpah | [<sup>15</sup> \* ] [<sup>16</sup> \* ] <sup>10</sup>Aravīti-nagarīvibhō[r=a]bhūd=asya Bu-

- 
1. From Estampages prepared in the Office.
  2. Anushtub
  3. Read *abhūch=chhīlā*
  4. This verse is omitted in one of the two grants of Venkata I dated S. 1508, E. I. 13, p.226.
  5. Śārdūlavikrīḍita.
  6. Sragdharā.
  7. Doubling of the *aksharas mma* seems unnecessary.
  8. Read *sutartipurveka*.
  9. Śārdūlavikrīḍita.
  10. Rathōddhatā.





18. kka dharnīpatis=satah | yēna Sāluva-Nṛsimha rājyam=apy=ēdhamāna-  
 19. mahasā sthirīkṛitam | [ | \* ] [8\*] <sup>11</sup> Svah kāmīnī[h\*]sva-tanu- kāmītibhir=āksha(kshi)paṁtīm  
 20. Bukkāvanīpa-tilakō-budha-kalpa-sākhī | Kalyāninīn Kamalanā-  
 21. bha iv=Ābdhi kanyām Ballāmbikām=udavad-bahumānya Śīlām [ | \* ] [9\*] <sup>12</sup> Sut=ēva ka-  
 22. lasāmbudhēḥ surabhi-l-asugam Mādhavāt-kumāram=iva Saṁkarāt=kula ma-  
 23. hībhrītaḥ kanyatāmā | Jayāntam=amara prabhōr=api Śach=īva Bukkādhīpācchṛuta[m\*]  
 24. Jagati Ballammā labhata Rāmarājam sutām | [ | \* ] [10] <sup>13</sup> Sahasrais=Saptatyā sahitam=a-  
 25. pi yas=sindhu janushām sapādasyānikām samiti bhuja- sauryē(ryyē)na mahatā

## II Plate I side

26. Vijityā=dattē=smād=avani-giri-durgam vibhutayā bidhūt-ēmdrah  
 27. Kāsappu(o)dayam=api vidrya sahasā | [ | \* ] [11\*] <sup>14</sup> Kāmdanavōlidurgam=uru kāmāda-  
 28. lad-abhyudayō bāhuhālēna yō bahutarēna vijitya harēḥ | saṁnihi (san=nihi)-  
 29. tasya tatra charaṇāmbushu bhakta tayā jñātītibhir=arpitam sudhayati sma-  
 30. nishēvyā vishām | [ | \* ] [12\*] <sup>15</sup> Śrī Rāmarāja kshitipasya tasya chīmtamanēr=arthi kadam-  
 31. [ba\*]kānām | Lakshmīr=iv=Āmbōruhalōchanasya Lakkāmbik=āmushya mahi-  
 32. shyalāsīt | [ | \* ] [13\*] <sup>16</sup> Tasy=ādhikais=samabhavat=tanayas=tapōbhis=śrī(srī)Rāṁgarā-  
 33. janṛipatis=Śasivamsādīpah | āsan-tsanulla <sup>17</sup> satidhāmani yasya chi-  
 34. tram nētrāni vairi sudṛisām cha niramjanāni | [ | \* ] [14\*] <sup>18</sup> Satīm Tirumalāmbikām cha-

- 
11. *Vasantatilaka*.  
 12. *Prithivī*.  
 13. *Śikharinī*  
 14. *Śailasikhā*  
 15. *Indravajrā*  
 16. *Vasantatilaka*  
 17. Read *asan*=samulla  
 18. *Pridhvi*

35. ri[ta\*]līlay=Ārumdhatī<sup>19</sup> prayām=api titikkshayā vasumatī yāsōrumdha-  
 36. tūm|Himāmsur-iva Rōhinīm hridaya hārinīm sad=guṇair=amōdata sa-  
 37. dharminīm-aya[ m=a]vāpya vīrāgraṇṇh|[\*][15\*]<sup>20</sup> Rachita-naya- vichāram Rāmarājam cha dhī-  
 38. raṁ vara-Tirumalarāyam Veṁkaṭāḍrikshitiśam|a-janayata sa ētā  
 39. n=anupūrvyā kumārāṇ=iha Tirumaladēvyām=ēva rāja mahaujāḥ|[\*][16\*]<sup>21</sup> Saka-  
 40. la bhuvana kaṁṭakānarātīsamiti nihatyā sa Rāmarāja vīrah|bha(bhā)  
 41. ratam=anu Bhagīrathādirāja prathita yāsaḥ prāsāsa sa chakram=urvyāḥ|[\*][17\*]  
 42.<sup>22</sup> Vitarāṇa paripāṭi[m] yasya vidyā dhurīṇa[m] nakharamukhara vīṇā nā-  
 43. dagītā[m]nīśammya<sup>23</sup> |anukalam=āyam-āvalāmbu<sup>24</sup> bimbāpadēśād=ama  
 44. ra-nagara śākhi lajjayā majjati|[\*][18\*]<sup>25</sup> Vyārājata Śrīvara Veṁkaṭāḍri-  
 45. rāja[h\*]kshitam Lakshmanachārumūrttiḥ|jyā ghōshadūrīkri[ta]Mēghanādaṁ kurvan  
 46. sumitr-āsaya-harshapēśam|[\*][19\*]<sup>26</sup> Trishu Śrī Raṁgakshma=parib(v)riḍha kumārēshv=a-  
 47. dhi-raṇam vijity=āri-kshmāpāms=Tirumala mahārāyanripatiḥ|mahau-  
 48. jāsāmrajye sumatir=abhishiktē nirupamē prāsāsyu(śāsty)rvimsarvām=a  
 49. pi tiṣṭushu mūrttishv=iva Hariḥ|[\*][20\*]<sup>27</sup> Yāsasvinām=agrasarāsyā yasya paṭṭābhi-

## II Plate II side

50. [shō]kē sati pārthivēmdēh|dānāmbu pūair=abhishicca(chya)mānā dēvi  
 51. padaṁ bhūmir=iyam dadhāti|[\*][21\*]<sup>28</sup> Kāmchi(kāñchi)Śrīraṁga Sēshāchala kanaka  
 52. sabhāhōbalāḍriśa mukhēshvā vṛityāvṛitya sarvēshvata-ṇuta vidhivad=bhū-  
 53. yasē srēyasē yah|dēvasthānēshu tīrthēshv=api kanaka tulā pūrushādīni-

19. This part is missing in the grant dated S. 1508, E. I. 13, p.227.

20. Mālinī

21. Pushpitāgrā

22. Mālinī

23. *Pūrnānūsvāra* seems unnecessary

24. Read 'āvalambu'

25. Upajāti

26. Sikharinī

27. Upajāti

28. Sragdhara. This verse is omitted in one of the two grants of Veṅkata I, S.1508, E. I. 13, p.228.

Tirumalarāyasamudra Grant of Venkatapatirāya : Second Plate, Second Side

54. nānādānānyēvō pakha(dā)nair=api samam- akhillai(lai) rāgamauktāni tāni ||[\*] [22\*]
55. <sup>29</sup>Anaṁtaram-tat=tanayam(h)pratītas=chakāsti hastāpajita dyusākhī-Śrī
56. Veṁgalāmba chira puṇyarāsi Śrīraṁgarāya[h\*]śrita-bhāgadēyah ||[\*] [23] <sup>30</sup>Udda-
57. girau sthitaḥ parijitya Cha[m]ḍra[du]rga(gē) chayan(yān) durgama(m) Kaṁḍa(koṇḍa)vīḍu Vini-
58. koṁḍa(nḍa)pura pramukhān pramukhān | bhūvalayaika ratna Penugoṁḍa(goṇḍa)purē-nivasa-
59. nrājati(n=rājati) yas=samagra makarādimalām(n)chachanataḥ ||[\*] [24\*] <sup>31</sup>yathāvidhi mahi-
60. surōttama kṛitābhishēkōtsave yadiyya kara-vāridē=kanaka vṛishti-
61. dē sarvataḥ | yasō-maya-taraṁginī daśa digāntarē jṛimbhatē satām pra-
62. śamitē bhavat=kṛipanaṭēru dāvānalah ||[\*] [25] <sup>32</sup>Nīty-ānirastādi-nṛipe <sup>33</sup>sapa-
63. tnān saṁhṛitya saṁrakshita sarva-lōkē | Śrīraṁgarāya kshitipālakē-
64. smiṇ padaṁ Murārēḥ paramaṁ prapannē ||[\*] [26\*] <sup>34</sup>(Vidvatrāṇa(n=trāṇa) parāyaṇas-tad-anuja[h\*]
65. Śrī Veṁgalāmbāpurā puṇyātkarsha pīl(phal)=ōdayas=Tirumala-Śrī- Dēva-rāy-ātma-
66. bhūḥ | saṁtānaduriva stitaḥ suragiram sāmīrājya sīmḥāsane sarvām śāsti[nayēna\*]
67. Veṁkaṭapati Śrī Dēvarāyah kshamām ||[\*] [27\*] <sup>35</sup>Yatha Raghukulōdvaḥ svayam-Arumdha-
68. tī jāninā sva-gōtra guruṇā sudhī tilaka Tātayāryēṇa yah | yathāvi-
69. thi yasasvinā virachitābhishēkah kshanād=vibhidya Yavan- āśarān <sup>36</sup>n=vija[ya\*]
70. tē prasāsan mahīm ||[\*] [28\*] <sup>37</sup>Śrī Veṁkaṭāmba vara Rāghavāmba Pedōbamāmbā chari-
71. ta <sup>38</sup>Kṛishṇamāmba | nītyā-samēta iva śaktayōyam dēvyō- nurumthānti pavitra
72. śīlāḥ ||[\*] [29\*] <sup>39</sup>Yasy-āti praṭhitam jasau (sō) raṇa-mukhē sēnā-bhatair=udbhatais=sātōp-ā-

29. Upajāti

30. Śailasikhā. This verse is also found omitted in the grant of Venkata I, referred to above.

31. Prithvi

32. Upajāti.

33. Grant of śaka 1508 reads Nity-anirasta[n\*]dinase in 1.66, E.I.13,p.228.

34. Sārdūlavikrīḍita.

35. Prithvī.

36. 'n'seems redundant.

37. Indravajra.

38. Dalavai Agraḥārāṁ grant reads vara before Kṛishṇamāmba. E.I. vol.12, p.174.

39. Sārdūlavikrīḍita.

### III. Plate, I Side

73. hr̥ita Saindhava-dvipa-ghaṭā-śastrātapatr-ādimah | nirviṇō(ṇṇō) Ma-
74. likibhu(bha)rāma tanubhūt=samprāpya gēham mahairmamāmdassam<sup>40</sup>=Mahamāmdasā<sup>41</sup>
75. śāhūr=ayatēs=ārthābhidhāmānvaham<sup>42</sup> ||[\*][30\*]<sup>43</sup> Yasmin[n\*]amgada- nirviśēsham=akhi-
76. lāmurvīm(lāmūrvīm) bhujē bibhrati prītāḥ Pamnagamāmdalādālādhīpa kulakshōṇibhrtō-
77. nirbharāḥ | <sup>44</sup>sēvamtē vṛisha-śailatām=adhigatām Śrī Vemkaṭādrīśvaraḥ ||[\*][31\*]<sup>45</sup> Vārāsi-
78. gāmbhīryya-yaśēsha-dhuryyaśchaurāsi durgai[ka\*]vibhālavaryyah | parāśhta-dig-rāya-ma-
79. naḥ prakāmabhayaṁkaras(h)=sārṅgadharām̐taramgaḥ ||[\*][32\*]<sup>46</sup> Ayam=avaha-bhūrāya māna marddī-
80. ty=ākhila janair=abhidhīyamāna dhāmā ||[\*][33\*]<sup>47</sup> Tām̐davitōdayō biruda mam̐nya-
81. ra gam̐da tayō dā(da)nda balōtkalēndrajayapam̐dita vīrayuta [h\*] | Cham̐dimasāli-
82. bahubalē dam̐ditavairigaṇō gam̐daragūli-manyapuli-mānya-ma-
83. hābirudaḥ ||[\*][34\*]<sup>48</sup> Sāravīra ramayā samullasann-Āravīti- pura-hārā nā-
84. yakah | Kuṁḍaliśvara mahābhujā[h\*] śrayan(Śrīyan)=mam̐dalīka dharanīvara(rā)ha-
85. tām̐ ||[\*][35\*]<sup>49</sup> Rajnām[m]varō raṇa-mukha Rāmacham̐dra iti śṛiti(ta)ḥ | Varṇita birudō
86. nānāvārna śrī mam̐dalīka gam̐da iti ||[\*][36\*]<sup>50</sup> Ātrēya- gōtrajānām=grasa-
87. rō bhūbhujām-udāra yaśā[h]<sup>51</sup>cbu(bi)ruda rāyarāhu[ta\*]Vc̐syaika bhujaṁga bi-
88. ruda bharita=śrīḥ | ramyatara kīrttir=oddi[ya]rāya diśāpatta biru-

40. *Pūrnāṇḍuvāra* seems unnecessary.

41. Letter *śa* seems redundant.

42. Seems redundant.

43. Śārdūlavikr̥it̥iā.

44. Incomplete. Delavāyi *Agrahāraṁ* grant reads "yasmai bhū valay aika dhūr-vaha kalām=ūśīnsa mānās=sadā" E.I.13, p.229, 11. 85,86.

45. Upajāti.

46. Incomplete verse. Maṅgalampād grant of Venkaṭa II, dated S.1524. reads in continuation "Ubhaya dalapitāmāhōnatā-nāmabhaya padārpana tatparō rīpūnaḥ" *N.D.I. Vol.I, p.40* verse.27. From this to the closing of verse 35, verses are found in the Arivilimangalam grant of Śrī Raṅga II, Śaka 1499, E.I.12, p.352.

47. 28th verse, *ibid* grant Sailāsikhā.

48. Meter - Rathōddhatā.

49. Anushtub and Āryā.

50. Āryā. Incomplete. Maṅgalampād grant (*N.D.I.*, p.41) continues "aibiruda turaga ghaṭō mati gurūraṭṭa magadha manya pādah"

51. Āryā.



Tirumalarāyasamudra Grant of Venkaṭapatirāya : Third Plate, First Side



89. da ghōshēṇa ||[\*] [37\*]<sup>52</sup> Aushadhi paty-upamāyita gamḍas=tōshaṇa-rūpa-jit-āsama-kā-  
 90. mḍah(ṇḍah)|bhāsha(e)gc tappuva rāyara gamḍah(ṇḍah) pōshaṇa nirbhara-bhū[nava\*]kham  
 ḍah(ṇḍah)||[\*] [38\*]<sup>53</sup> Rājādhira-  
 91. ja birudō Rājarāja samāmhatih<sup>54</sup> |mūru rāyara gamḍ-āmkō(ṇḍāmkō) vāri rā-  
 92. 'siga[m]bhīradhī[h\*]<sup>55</sup> ||[\*] [39\*] Śishta samrakshana parā(ō)dushta śārdūla mardanaḥ|para||  
 93. dārēshu vimukhaḥ para rāya bhayaṁkaraḥ ||[\*40\*]<sup>56</sup> ity=ādibirudairvamiditayā  
 94. nityam-abhishtutah||[\*] [41] Jayajīv-ēti vādinyā janit-āmjali bamdhayā  
 95. Kāmbhōja Bhōja Kālīṁga Karahā-ādi parthivaiḥ|pratīhārapadam  
 96. prāptaiḥ prastuta -stuti ghōshanah||[\*] [42\*]<sup>57</sup> Sōyan=nīti(Sōyan=iti) jitādi bhūpati tatis=sūtrā-

### III. Plate, II Side

97. ma śākhī sudhī||[\*]sarḥhānām bhuja ta(tē)jasā svavaśyam(n)karnā-  
 98. ta simhāsanam |ā-Sētōr=apichā-himādri vimatān samhr-  
 99. tyā śāsamnuda |sarvōrvīm prachakāsti Vemkatapati Śrī Dēvarāy-āgra-  
 100. ṇīh|=||[43\*] GUṆEMDU BAṆA BHUSAMKHYA Śakābdē KHARA Vatsarē|Jaishta dvi-  
 101. tityad=vāraśyam Kām(ñ)chām Vēgavatitāte|Kāśyapānvayavān|śī (Śrī)  
 102. Tāranātha |ēiātman=āgnā dār(dhār)yya-śauryasauda(a)ryya dayā-dākshinyā śālinā |  
 103. Maṭli Yalla mahīkāmta sūnunā=Anamta bhūbhuja |vigñāpitēti hrishṭasaṇ viśi-  
 104. shṭa janaramjinaḥ |Bhāradvājākhyā gōtrōdbhavāy=apasta[m]ba sūtrinē|yajus-śākhā-  
 105. dhyāyinē shad=darsanī p[āragāminē|Rāmānujīyarāddhā(dyā)m(n)tarahasy-āmṛ-  
 106. ta pāyinē Tirmalāryyasya pautrāya Komḍa(ṇḍa)yāryyasya sūnavē|Śrīmat=parama-  
 107. hamsākhyā parivrājaka maunayē|tatvagnāna nidhān=nāya Yatirājīyya ga(gu)

52. Dōdhaka.

53. Anushtub.

54. Vilapakam grant reads *samām hitih*

55. One of the two grants dated Ś.1508 reads 'mēṛulamghī yaśō bharaḥ, E.1.13, p.228.

56. Incomplete. One of the two grants of Veṅkata I, dated Ś.1508 reads "arībha-gamḍa bhērumdo Hari bhakti sudhānidhi".

57. Śārdūlavikrīḍita.

108. ravē | Udayāchala rājyasthaṁ siddhaṁ nyagrōdha sīnagaṁ | Pontapintastha saṁsthā-  
 109. namōbilyāṁ prāgdisi sthitaṁ | Siṁgaraddipallitē dakshinasyāṁ disi sthitaṁ |  
 110. grāmāḍ = Verlakacherlākhyāt = paśchimāyāṁ disi sthitaṁ | Poidatūrvabhidhād = grā-  
 111. mād = uttarasyāṁ | disi sthitaṁ | Tirmalrājasamudrākhyā(khya) pratītaṁ pratināma-  
 112. taḥ Śrīm(n)gimāla mahāgrāmaṁ grihārāmōpa sōbhitaṁ | sarvamānyaṁ chatu[h]  
 113. sīmā saṁyutaṁ cha samaṁ tataḥ | nidhinikshēpa pāshāṇa siddha sādhyā ja-  
 114. lānvitaṁ | akshinyāgāmi sa-yukta | gaṇa bhōgyāṁ sa-bhūrihaṁ | vāpīkūpa ta-  
 115. tākais = cha kachchārāmaīs = cha sa-yutaṁ | putrapautrādibhir = bhōgyāṁ kramād = āchāmra  
 116. tārakam | dānādhamana vikṛiti yōkrīta yōgya vinimayōchitaṁ | paritah praya-  
 117. taiḥ snigdhaḥ purōhita purōgamaiḥ | vividhair = vibudhairśrauta pradhikair = adhikai  
 118. r = girā | Veṁkatēmdra mahārāyō mānanīyyō manasvinām | sa-hiraṇya payōdhā-  
 119. rāpūrvakam dattavān = mudā nānāsākḥābhidhā gōtra sūtrēbhyah sāstravittayā

#### IV. Plate, I Side

120. vṛittimaṁto = tra likhyaṁtē viprā vēdām(n)ta pāragāḥ | Bhāradvājānva-  
 121. vāyy(yavān) = āpastamba sūtrī yaju sṛitih pautrah | Komḍa sudhīrasya yatī-  
 122. rājīyya namdanah | Āchijīyyas = sadāchāra (sāmpannah) pāmna gōtra dhiḥ |  
 123. nānāvidyā viśeshagnē vṛittī prāptas = trayōdaśātrayōrddasā | sāghridvikāṇi Kēdā-  
 124. raḥ paṁccha kuṁtta bahiḥ kshitiḥ(kshētrah) yajamānāmsa mārgeṇa prāptavān = yāga(ā)mī dru-  
 125. sām | Haritānvayavān = āpastamba sūtrī yaju sṛitih | Veṁkatēbhāttara | putras = sārddha  
 126. vṛitti chātushtayah | Parāśārānvavāyy(yavān) = āpastambasūtra samasvi(nvi)taḥ | jātān = Tīmna  
 127. sūtō Veṁkatāryyō vṛitti chātushtayī | Haritānvayavān = āpastamba sūtrēṇa vi-  
 128. sṛitah | Janārdana sutas-Sītāpati vṛitti chātushtai(yī) | Śrīvatasagōtravā-  
 129. n = āpastambasūtra samanvitaḥ | rāmgiḥ Kalvalapallīyyō Veṁkatāryyaī<sup>58</sup> | sṛi vṛi-  
 130. ttikah | Śrī vatsagōtravān-āpastambasūtrī yaju sṛitih | | ra [m]giḥ Kalvala-

58. visarga along with danda seems unnecessary.

Tirumalarāyasamudra Grant of Venkatapatirāya : Fourth Plate, First Side

Tirumalarāyasamudra Grant of Venkatapatirāya : Fourth Plate, Second Side

131. pallīyō Rāmō vṛitti trayānvitah | Bhāradvājanvavāyā(yavān)=āpastamba sūtra sa-  
 132. mujj\* |valah | Śaṭhakōpayyajñōjīyyar=Vemkataryyas=tri vṛittikah | Bhāradvāja ku-  
 133. l=āpastambasūtri Periyāṁṇajah | Yatirāja sudhir=atra vṛitti traya sama-  
 134. nvitah | Kutsavānvaya saṁbhūto yājushō Narasiṁgajah | Śaṭhakōpa sudhī-  
 135. r=atra vṛitti tritayam=āpanavān | Śrīvatsagōtravān=āpastambō Rāmaya-nāṁda-  
 136. nah | Jīyy=Appanānavān=atra tistrō-vṛittir=upāśritah | Kāsyapānvayavān=āpa  
 137. stamba sūtri-yajuryyutah | Guṭtimukkula Gōviṁdabhūr=Appāryyō dvi vṛittikah |  
 138. Śrīvatsagōtravān=āpastambasūtri yajus=śrutih | Kalvapalyau ba(a)lasutō Na-  
 139. rasāryyō dvi vṛitti[ka\*]bhāka(ga)[h\*] | Kāsyapānvayavān=āpastambasūtri yajus(s)ritih | ka  
 140. ruṇākarajñō Rāmānujāryyō vṛitti yugmavān | Śaṭhamarshaṇa gōtr=āpastamba-  
 141. s=Tirmala nāṁdanah | Yatirāja iti khyātō dvē-vṛitti labdhavān-ihā | Kauśikā-  
 142. nvayavān=āpastamba sūtravaiṭāṁ varah | Rāmasya=atamabhūr=Appagāru raṁgo dvi  
 143. vṛittikah | Lōhitām<sup>59</sup> nvayavān=āpastambō Dūpāti Chamṇajah | dhīmāntēn=jaya-

#### IV. Plate, II Side

144. gāvakhya pariprāpta dvi vṛittikah | prāduk[t]y=Appayagāriyya yati-  
 145. rājō dvi vṛittikah | Maitrāvaruṇa-gōtry=āpastambō Guṇḍō divivṛittikah | Śrī-  
 146. vatsa=gōtravān āpastambō Nārāyanatmajah | Jībamtā<sup>60</sup> nāmadhēyō=tra-  
 147. prāptasy-ārdhaka vṛittikah | Kās(ś)yapānvayavān=āpastambō Mādḥava nāṁdanah |  
 148. Śrīraṁga Kṛishṇayāryō=tra pādayuktēka vṛittikah | Śrīvatsagōtravān Komḍa-  
 149. yātmajas=Timmayāṁ dvayah | Śrīvatsagōtravān Raṁgayārya bhūrakshyāṁ dva-  
 150. yah | Haritānvayavān=Rāghavātmajō Lakshmaṇāṁ dvayah | Kās(ś)yapānvaya(y)vān=Vē[m]  
 151. kkatāryyajas=Tirmalāṁ dvayah | Śrīvatsagōtravān=Chōkkajō=nāṁtālvāru nāma[e\*]

59. Pūrṇānūsvara seems unnecessary.

60. reading doubtful.

152. kaḥ | kausi (ś) kānvayavān=Nārāyaṇaj=Oppayanāma[ē]kaḥ | Maudgalya gōtravān Siṃ-
153. garaḥyagñē Raṃgayyaṃ dvayaḥ | Parāśarasagōtrāsau darśsanī Raṃgayāṃ dvayaḥ |
154. Gārgīyagōtravān Rāmānujo=Naimmālvārujah (Jo=ēkaḥ) | Śrīvatsagōtravān=Timmā-
155. ryyajah<sup>61</sup>'s=Chennāryya nāma[ē]kaḥ | Maitrāvaruṇa gōtrī | siddapajas=Timmayāṃ dvayaḥ(ēkaḥ) | ēkā
156. daśa yajuh śākḥā yēta(ēte) yēkaika vṛittikāḥ | Kāśya(śya)pānvayavān=āśvalāyanas=Ti-
157. rmalātmajaḥ | Śaṭhakōpāyagārus=cha pariprāptaika vṛittikāḥ | sihalīyya karaṇam Che[nna\*]
158. nāmdanaś=Chimnayāṃ dvayaḥ | vṛitti(tti) pādam shōḍaśamśam tṛitīyaṃ pādavān=niha Dakshināmū-
159. rtti rām<sup>62</sup>nmāyapāthī chaikaika vṛittikau | Bhāradvājō yajurvēdi Karuṇākaranāmda-
160. naḥ | Vakulābharan=Ogastyagōtravān=Āśvalayanaḥ | Tippāryyajah Kṛishna sudhīrārchē
161. veṃgalanaṃ nāmtah | Bhāradvājakuli vamnī<sup>63</sup>'sāstra Yōdhānvitah prithak | bālō Raghu-
162. patiś-ch=āshṭhamāṃśa tritaya gauprithak | vēdāntam=ellayōn=mat=tīrddham Timmaya nāma[ē]
163. kaḥ Poldalūr=Nārāyō Bōllamarāt Tirmalanāmā[ē]kaḥ | Kāmdālamtabir=Lingappō=shashty=e-
164. kapāda vṛittikāḥ | Gōvīndappō=Mākarāju Kṛishṇayas=tējju Yellayah | Kumpati Gō-
165. payaētē=chatvārōshayardha gāḥ prithak | Chemna kēśavadēvō Mal[1\*]ikārjuṇa
166. mahēśvaraḥ | prithag=ardhau=tau Vāmanamū[r]ttis=trika vṛittikāḥ | | Srī | | = | |
167. Śrī Perāmbudūriyya yati rājjiyya gāruṇa | vṛittayas=traya(yō)-

61. visarga seems unnecessary.

62. Pūrṇānusvāra seems unnecessary read rtiḥ=Anmāyapāthī.

63. Pūrṇānusvāra seems unnecessary.



80 80 80 80 80

168. utarāsīti kalpīt-āgaṇas(s)aimkhyayā || \* | <sup>64</sup>Śrīveṅkaṭapati
169. rāya kshitipati varyyasya kīṛitidhū(u)ryyasya | śāsanaṁ=idam sudhī[h\*]
170. jana-kuvalayachāmdrasya bhūmahēmdrasya || \*44\* | <sup>64</sup>Śrī Veṅkaṭapatinātha kshmāpa-
171. ti(ṭya)dēśēna śā(sa)na sīōkān | Kṛṣṇnakavi Kāmakōṭi [h]sarasaṁabhāṇīs=Sa
172. bhāpatēḥ pautrah || \*45\* | <sup>65</sup>Śrī Veṅkaṭamahārāya sūktya Gaṇapayātmaḥ | Śrī vī-
173. raṇa Mahāchāryyē =vyalikham=tām(m)raśāsanaṁ || \*46\* | <sup>65</sup>Dānapālanayō
174. r=maddhyē dānāchchēryōnupālanaṁ | dānāt=svargam=avāpnōti pālanād=a
175. chyutaṁ padaṁ || \*47\* | <sup>65</sup>Svadattā dvigunaṁ puṇyaṁ paradāttanupālanaṁ | parada-
176. ttāpahārēṇa svadattaṁ nishphalaṁ bhavēt || \*48\* | <sup>65</sup>Svadattāṁ paradattāṁ vāyōha-
177. rēta vasuṁ(ndha)dharāṁ | shashīhirva[r]sha sahasrāṇi vishīhāyāṁ jāyatē kṛimih || \*49\* | <sup>65</sup>Ye-
178. kaiva bhaginī lōkē sarvēśhām=ēva bhūbhujām | na bhōjyā nakaragrāhyā
179. vipradattā vasuṁ(n)dharā || \*50\* | <sup>66</sup>Sāmānyōyaṁ dharma sētu=nīpānām kālē kā-
180. lē pālanīyōbhavadbhīh | sarvān=ētān bhāvinah pārthivēm(n)drān bhū-
181. yō bhūyō yāchatē rāmachaṁ(n)drah || = || [51\*]
182. Śrī Veṅkaṭēśa.

64. Āryā.

65. Anustubh.

66. Sālinī.

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